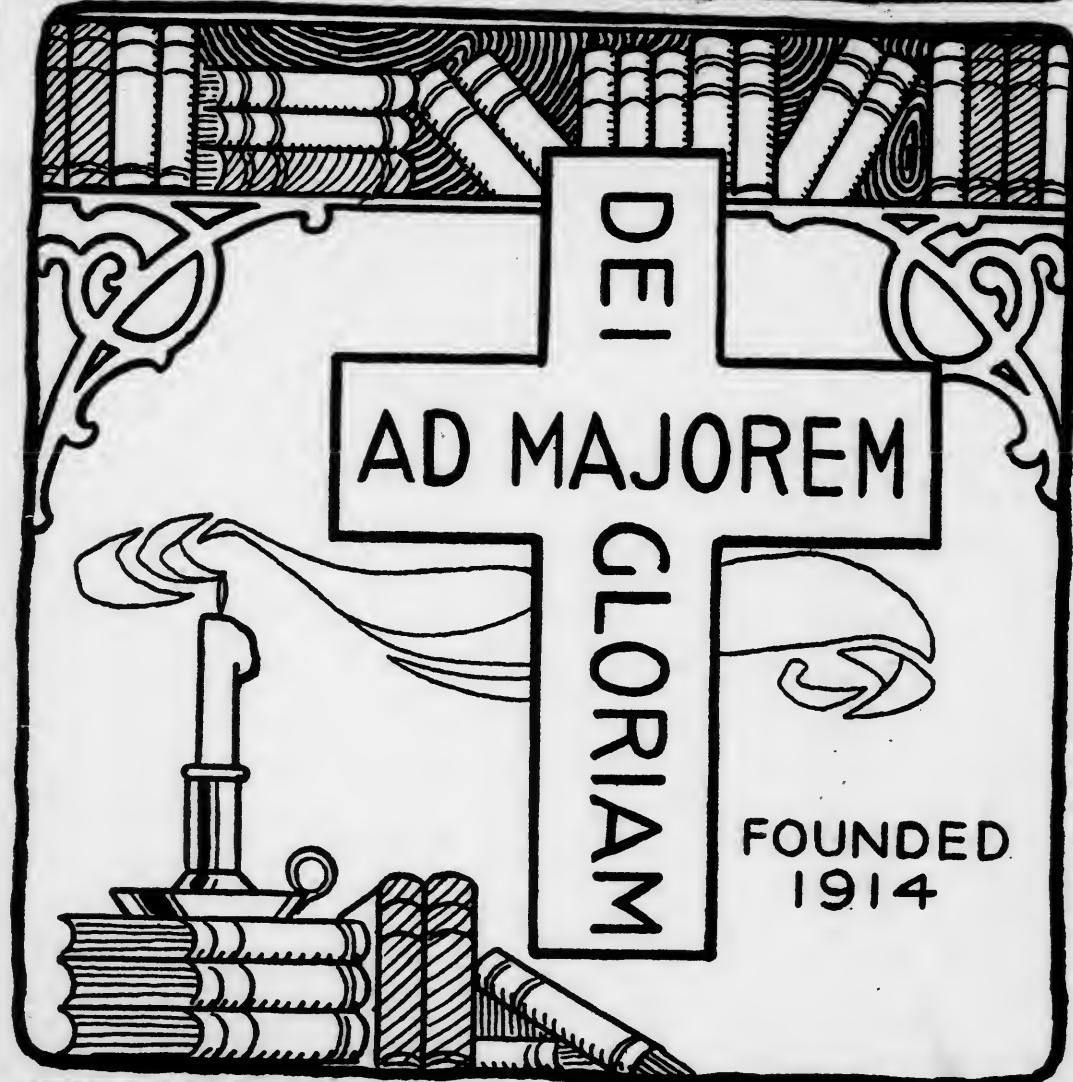


LBW 73  
T59 J9

# School of Theology



THEOLOGICAL LIBRARY  
Thursfield Smith Collection, No. 722.7-3

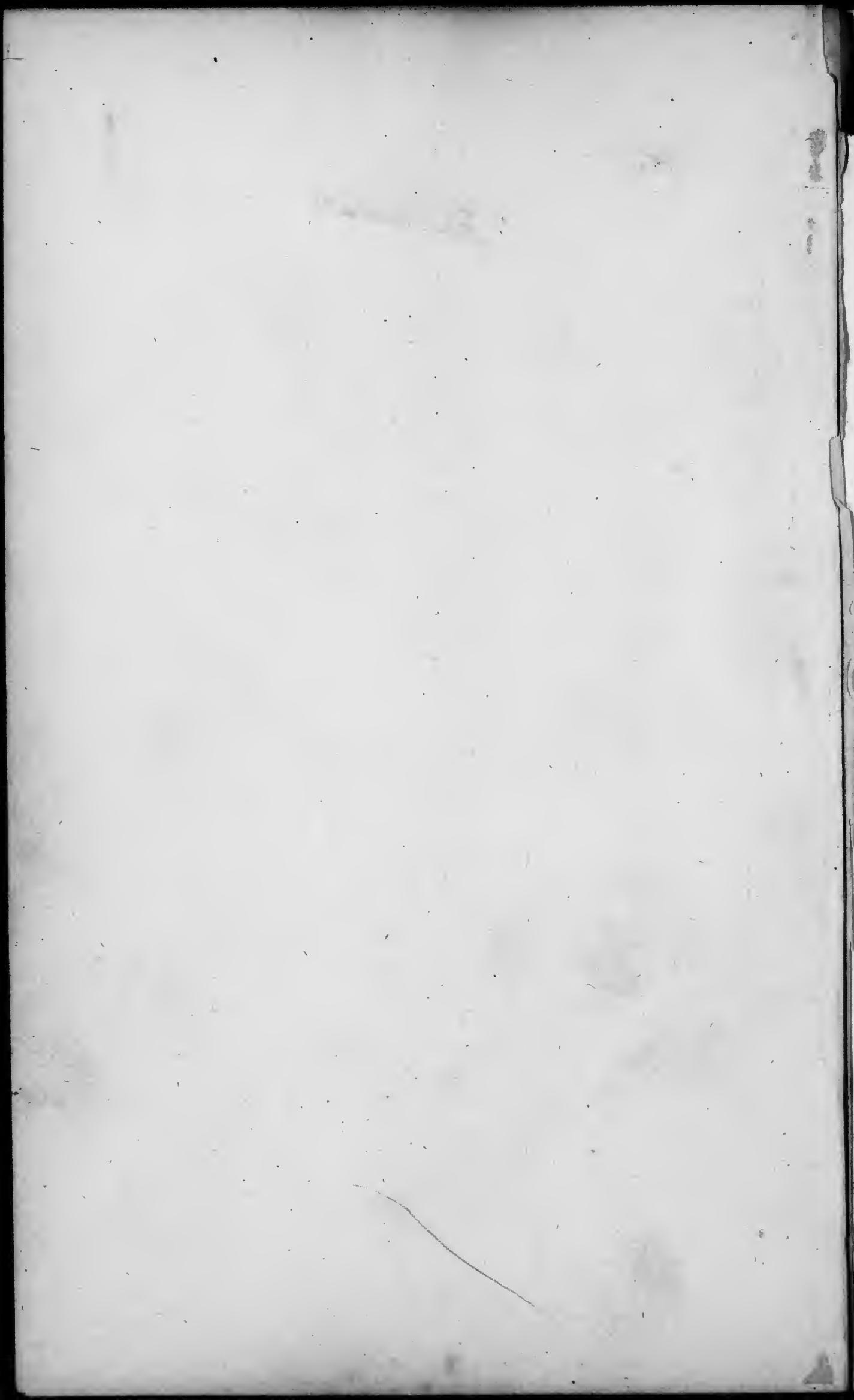
29

870

Wes 206

Wallwood 5 Pge

14



922.7  
329

# JUBILEE MEMORIAL,

BEING THE

*HISTORICAL SKETCH*

READ BY THE

**REV. H. JUTSUM**

AT THE

Celebration of the Jubilee

OF

TIVIOT DALE WESLEYAN CHAPEL,

AND INCLUDING A BRIEF

HISTORY OF METHODISM

IN

STOCKPORT,

With a Preface by the Rev. John Bedford.

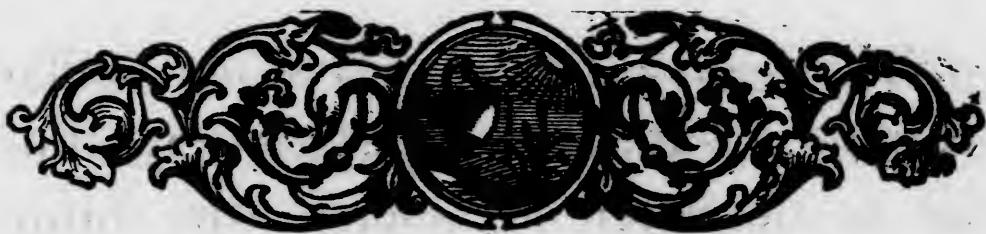
---

PRINTED AND PUBLISHED FOR THE AUTHOR BY  
H. FOGGITT, 33A, GREAT UNDERBANK,  
STOCKPORT.

---

1876.

Microfilmed  
**SOLINET/ASERL PROJECT**



## PREFACE.

---

HERE is cause for regret that many facts of deep interest relating to the local history of Methodism, and its supporters, in various places, have not been recorded; and that many others, though recorded, have not been published in some permanent form. The Author of this little volume has done good service by presenting a narrative of such facts in connection with Stockport and its vicinity, and especially with Tiviot Dale Chapel. It is much to be desired that, in many other circuits, facts which are in danger of falling into

oblivion should be preserved in a similar manner. Valuable materials may thus be accumulated to enable the future historians of the great religious revival which commenced during the last century, and now affects all churches, to invest their pages with thrilling interest, and thereby to serve the cause of Christianity throughout the world. Mr. Jutsum's book deserves a wide circulation beyond, as well as within, the borough of Stockport.

J. BEDFORD.

THE Birthday of a noble chapel such as Tiviot Dale, like that of an individual, is full of interest; and the celebration of its Jubilee, like the golden wedding day, a period for mutual congratulations.

Precious is the recollection, that this place has been a Bethel to thousands. To the christian whose soul is athirst for the living God, the sanctuary on earth is the gate of Heaven; and even as Moses on the mount of Pisgah, gained a vision of the promised land, so does the spiritual worshipper on mount Zion, look beyond the earthly sanctuary into that temple not made with hands, and as he listens to the harp-notes of another sphere—as he witnesses the ceaseless worship of the heavenly sanctuary—he anticipates with high and growing delight the period when he shall serve God, in the great temple, with the harpers harping with their harps.

It is in compliance with the urgent solicitations of many friends to enlarge and publish my "Historical Sketch," read at the celebration of the Jubilee of this chapel, so that it may be handed down

to succeeding generations, that I now send this little volume forth, trusting it will receive the cordial approval of its readers, as did the sketch the vast assembly to which it was read.

This history must of necessity be somewhat fragmentary. To gather up these fragments, has cost considerable labour; which however has been rewarded by the pleasure it has afforded. Sincerely hoping its perusal will be both gratifying and satisfactory to the congregation worshipping at Tiviot Dale Chapel, to whom it is affectionately dedicated by

H. JUTSUM.

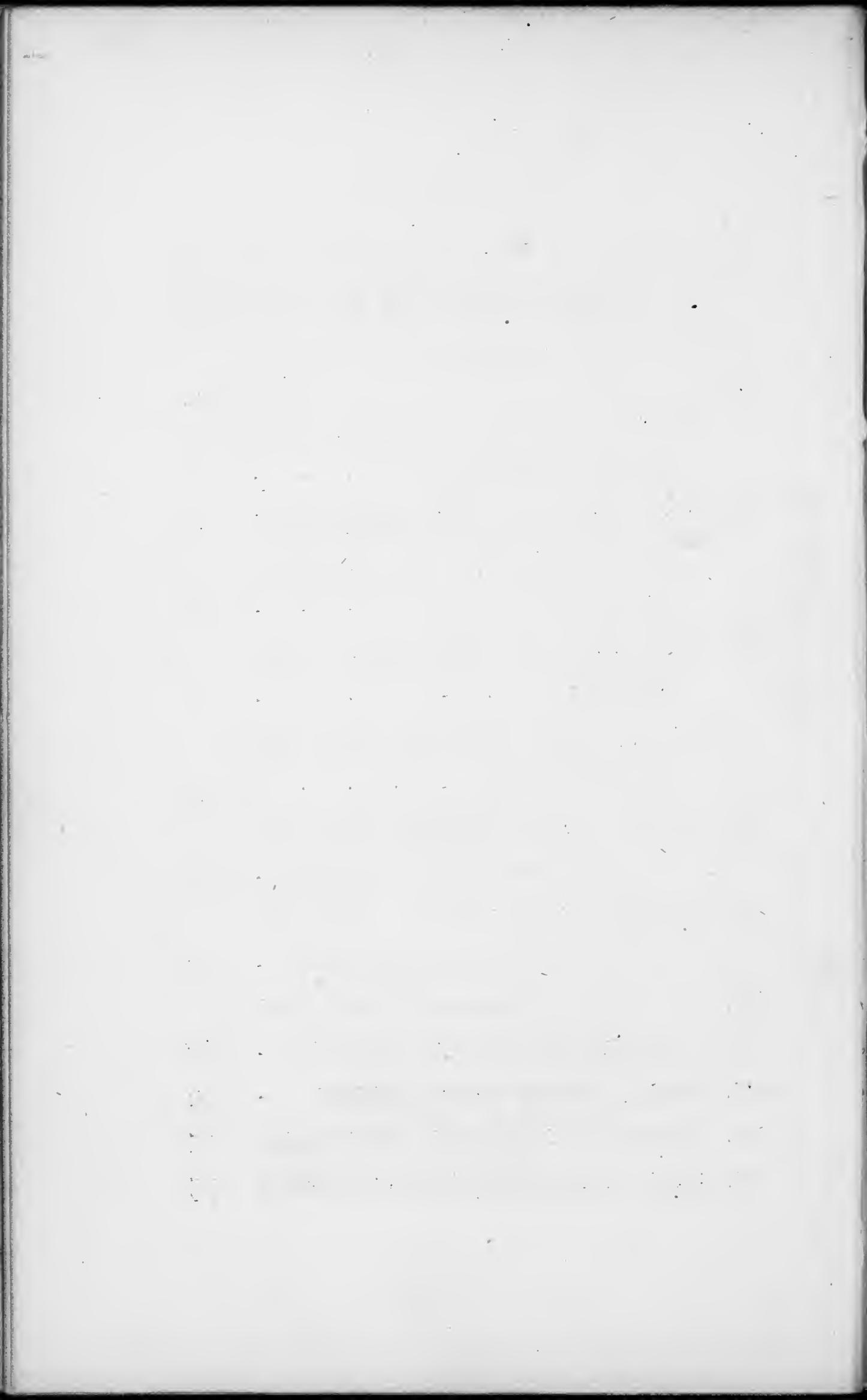
*Wesley Mount,  
December 20th, 1876.*



## CONTENTS.

---

CHAP.	PAGE.
I. INTRODUCTION OF METHODISM INTO STOCKPORT - - - - -	I
II. THE PROGRESS OF METHODISM IN STOCKPORT. MR. WESLEY'S VISITS - - - - -	II
III. MEMORIES OF THE OLD PARK CHAPEL - - - - -	23
IV. TIVIOT DALE CHAPEL AND ITS ASSOCIATIONS - - - - -	34
V. TIVIOT DALE CHAPEL AND ITS ASSOCIATIONS (CONTINUED) -	47
VI. TIVIOT DALE CHAPEL AND ITS ASSOCIATIONS (CONTINUED) -	59
VII. TIVIOT DALE CHAPEL AND ITS ASSOCIATIONS (CONTINUED) -	67
VIII. THE JUBILEE CELEBRATION -	79
IX. BRUNSWICK CHAPEL, PORTWOOD	85
X. HILLGATE AND EDGELEY CHAPELS	95





# Jubilee Memorial: TIVIOT DALE CHAPEL.

---

## CHAPTER I.

### *Introduction of Methodism into Stockport.*

**B**EFORE referring to Tiviot Dale Chapel and its associations, it will not be untimely to present a brief account of its antecedents—the introduction and progress of Methodism in the town of Stockport. The exact time when Methodism was introduced into this town cannot be ascertained. On Sunday, April 28th, 1745, two years

before Mr. Wesley first preached in the streets of Salford, he informs us that he "preached at Altrincham at five o'clock in the morning, and at nine o'clock *near* Stockport, to a large congregation." The place to which he refers is probably Woodley, three miles distant. Mrs. Smallwood, a widow, was the first person to open her doors to receive the messengers of mercy. She occupied at that time a house in Petty Carr, known by the name of Petty Carr Hall. This notable place will appear in an old engraving of the town of Stockport, in the History which Dr. Heginbotham is now preparing, and which will shortly be published. In the house of this woman the first Society class was formed, consisting of nine members, and committed to the care of a Mr. Anderton. Of this primitive class leader nothing can be ascertained.

It is probable that Mr. Bennett, of Chinley, was the first Methodist minister who preached the gospel in this town. He was a celebrated character in the early annals of Methodism. His conversion took place in the year 1739, under the preaching of David Taylor, one of Wesley's local preachers, before itinerancy was established. Soon after his conversion he began to preach, and he continued to do so with great effect in Derbyshire, Lancashire, and Cheshire. He was an educated man, possessed respectable ministerial ability, and was a very active and efficient preacher. The following extract from one of his letters will give some idea of the work he performed in 1750:—"Many doors are open for preaching in these parts, but cannot be supplied for want of preachers. My circuit is one hundred and fifty miles in two weeks, during which time I preach

publicly *thirty-four* times, besides meeting the Societies and visiting the sick, &c."

In 1752, on account of the Calvinistic controversy, he separated from Wesley's connexion, and took with him a considerable part of the Society at Bolton. This division, unhappily, was the precursor of several others still more extensive and disastrous. From Bolton Mr. Bennett came directly to Stockport, preached, met the Society, of which Anderton was the leader, told them what he had done at Bolton, and added, "Now, you must either take me or Mr. Wesley." Their minds were quickly made up; and, with the exception of two, Molly Williamson and John Oliver, they preferred John Bennett to John Wesley!

For some time after this schism there was no class in Stockport, Oliver and Williamson having united themselves to a pious family in Adswood. How long

Stockport was deprived of the labours of the Methodist preachers cannot be stated. It was re-visited by Mr. Allwood. Robert Anderton, who kept the old preaching house, of which John Bennett had taken possession, consented that Mr. Allwood should preach there. He had not, it seems, lost all regard for his old friends.

It was at the special request of John Bennett, in 1745, that Wesley preached in several of the towns of Lancashire and Cheshire. He first visited Stockport about the year 1757, thirteen years before Manchester was known as a circuit town, and when Stockport must have been included within the very extensive boundaries of the "Cheshire Circuit." This circuit included the counties of Lancaster, Chester, Derby, and Stafford, with part of York. A copy of the financial account of the first quarterly meeting of

the Cheshire Circuit, which then included Manchester, dated April 20th, 1752, has been preserved. It is as follows; the first column containing the names of the Societies, the second those of the stewards who attended, and the third the moneys brought:—

*“A true Account of the money brought in by the Stewards from each Society in the Manchester Round, for the use of the Preachers, and for discharging of necessary expenses.”*

		£	s.	d.
Chester.....	Jonathan Pritchard	0	12	0
Altrincham .....	Richard Cawley...	0	12	0
Acton.....	William Davison...	0	7	0
Booth Bank.....	John Cross.....	0	10	11
Oldfield-Brow ....	William Johnson...	0	8	0
Davyhulme .....	Robert Heywood..	0	15	0
Shakerley .....	John Hampson ...	0	4	0
Bolton .....	George Eskrick....	0	8	2
Bank-House.....	James Schofield....	0	8	0
Astbury.....	Jonathan Booth ...	0	5	6
Manchester .....	Richard Barlow...	2	3	5
Kadbrook.....	Mary Webster.....	0	6	0
<hr/>				
		<u>£</u>	7	0
<hr/>				

Mr. Marsden informs us that the second quarterly meeting of the Cheshire Circuit, or "round," was held June 29th, 1752, and that his uncle attended it from Chelmorton, in the Peak of Derbyshire, and took with him five shillings, as the contribution of that Society. The total amount then was £8. 2s. 11d.

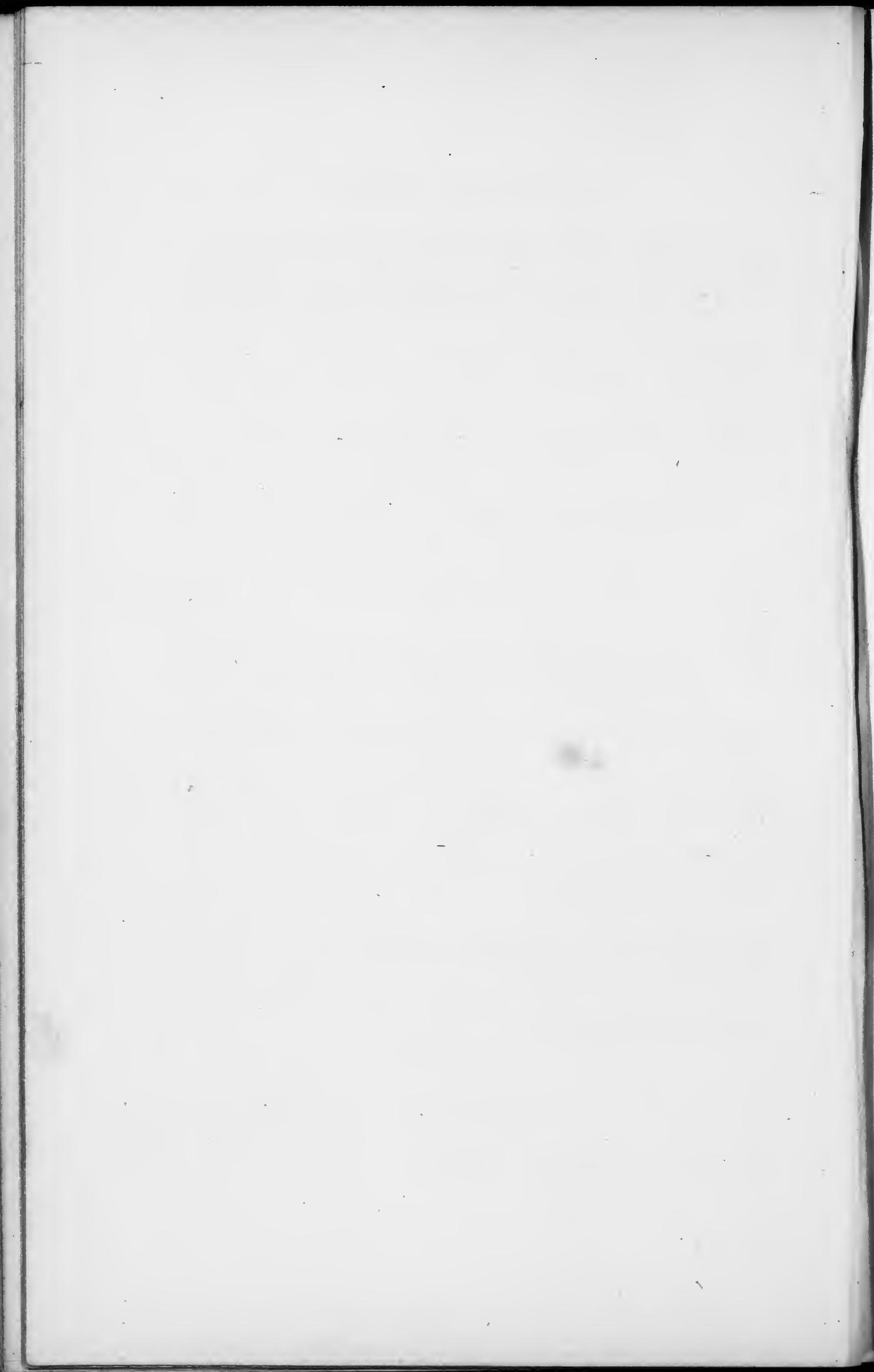
The first time Mr. Wesley visited Stockport, he preached in the open air from the text, "What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" Another Society class was then formed, and committed to the care of a Mr. Hambleton, a man of genuine piety, but whose religious opinions and attachments were unsettled. He soon separated from Mr. Wesley, and taking with him several members of the small class, of which he had been appointed the leader, he joined the

Society of Friends. About this time the little Methodist Society obtained leave to hold their meetings in a building belonging to Mr. William Williamson. This place, in which a number of persons were employed during the week in manufacturing mohair for buttons, was so large that it would contain several hundreds of people. A desk, which served as a pulpit, was placed against the side wall, in the centre of the building: and, according to the custom of that day, the women sat on one side of the minister and the men on the other. This custom was general among the early Methodists, but was eventually discontinued. Two pews were sufficient to accommodate all who were then regarded as the most *respectable* part of the congregation. Here the word of God was successfully preached for about two years; several persons of property, and of considerable talents and

influence, were added to the little flock.

In the year 1759 the small Society resolved to build a house for God. That chapel, which was the first place of worship built by the Methodists, either in Stockport or the neighbourhood, was very small, and without either gallery or pews. The pulpit used in it had been previously used in a church of the Establishment, and was carried by James Chadwick on his shoulders from Bowdon, near Altrincham, to Stockport, a distance of nine miles. The chapel was opened by the Rev. William Grimshaw, the devoted and laborious Vicar of Haworth, who preached to a crowded congregation from the text, "I determined not to know any thing among you, save Jesus Christ, and him crucified."







## CHAPTER II.

*The Progress of Methodism in Stockport.  
Mr. Wesley's Visits.*

M R. WESLEY visited Stockport twenty-four times in the course of his ministry. The second time he came was on Sunday, April 29th, 1759, when he says:—"I rode to Stockport, designing to preach at one o'clock, but we were at a loss for a place. We fixed at length on a green near the town's end, and we had a quiet and solemn opportunity." The "green" referred to is probably Carr Green, though some suppose it to be Cale Green; proofs however are in favour of the former.

Twelve months after the opening of the first chapel by Mr. Grimshaw, Mr. Wesley records, under date of Monday, March 10th, 1760:—"About seven in the evening I preached at Stockport, where more and more hear the word of God and keep it." On Sunday, March 16th, being in Manchester, he writes:—"I was not well on Sunday; however, having appointed to preach in Stockport at noon, I determined not to break my word. As it rained, our friends provided a post-chaise. When we had gone half a mile, one of the horses began to kick and rear, and would go no further, so we got out and walked on: but another driver brought the chaise after, and carried me to Stockport. A large congregation was waiting, and received the word with all readiness of mind. For some years the seed seemed to be here sown in vain, but at length it yields a good increase."

Friday, April 27th, 1761:—"About six I preached at Stockport. Here I inquired after a young man, who was some time since much in earnest for salvation; but it was not long before he grew quite cold, and left the Society. Within a few months after he left the world, and that by his own hand."

Sunday, July 8th:—"I rode to Stockport, and preached at one on a green at the end of the town. A few wild young men strove to make a disturbance, but none regarded them. At five I preached in Manchester." Twelve months after he records:—"About one I preached at Stockport, on a green at the end of the town. It was a sultry day, but few regarded it; for God sent a gracious rain upon his inheritance." On the Good Friday following:—"As soon as we came from church, I began to preach at Stockport, on 'We preach Christ crucified:

to the Jews a stumbling-block, and to the Greeks foolishness.' At six in the evening I preached at Manchester."

Eight years now intervened before Mr. Wesley made his next appearance in Stockport. Tuesday, April 5th, 1774:— "About noon I preached at New Mills, to an earnest, artless, loving people; and in the evening at poor, dull, dead Stockport, not without hopes that God would raise the dead. As one means of this, I determined to restore the morning preaching, which had been discontinued for many years. So I walked over from Portwood in the morning, and found the house well filled at five o'clock."

Thursday, April 1st, 1779:— "In the evening I preached at Stockport, where I received a strange account of William Hambleton, who left us to join the Quakers, and is as miserable as he can live, afraid to see any man lest he should

kill him. O what a poor exchange has this unhappy man made."

Tuesday, April 2nd, 1782, Mr. Wesley preached at New Mills on the doctrine of Christian perfection, and spoke to the same effect in meeting the Society. "I found it needful," he says, "to press the same thing at Stockport in the evening."

The chapel opened by Mr. Grimshaw stood for twenty-five years. Being far too small, in the year 1784 it was taken down and the present Hillgate Chapel built in the same place, and partly with the same materials. Methodism had now taken a strong hold on the town. Mr. Wesley records, Monday, April 12th, 1784:—"I found a lovely congregation at Stockport, much alive to God." On Tuesday, April 4th, 1786, he again says: "In the evening I preached to a lovely congregation at Stockport."

Two years after the erection of Hill-

gate Chapel, Stockport was made the head of a circuit, containing 880 members, who were committed to the care of two ministers, Robert Roberts and Duncan Kay, whose likenesses are given in the group.

Mr. Wesley visited Stockport, Tuesday, July 17th, 1787, and records:—"About noon I preached in the new chapel at Bullock Smithy, and in the evening at Stockport. Being informed that the people in general were dead and cold, I strongly applied, 'Now it is high time to awake out of sleep.' God was pleased to speak in his word, and that with a mighty voice; but still more powerfully at five in the morning, Wednesday, 18th, while I was enforcing that promise, 'The Lord whom ye seek will suddenly come to his temple.'" Twelve months after, he says: "At noon I preached in the chapel at Bullock Smithy, one of the most famous

villages in the country for all manner of wickedness; but there is a change for the better already, and a fair prospect of a much greater. In the evening, as well as on the next, the house at Stockport was thoroughly filled with people ready prepared for the Lord, and adorning the doctrine of God our Saviour."

The last time Mr. Wesley visited Stockport was on Thursday, May 2nd, 1790, which was only one year before his death. "On Thursday morning," he says, "one of my horses died. I judged it best to leave the other till I could procure another, and took post-chaise to Stockport. A large congregation was ready at six in the evening."

The extracts which are given in relation to Mr. Wesley's visits include all he wrote in his journal in reference to Stockport.

For many years after Stockport was

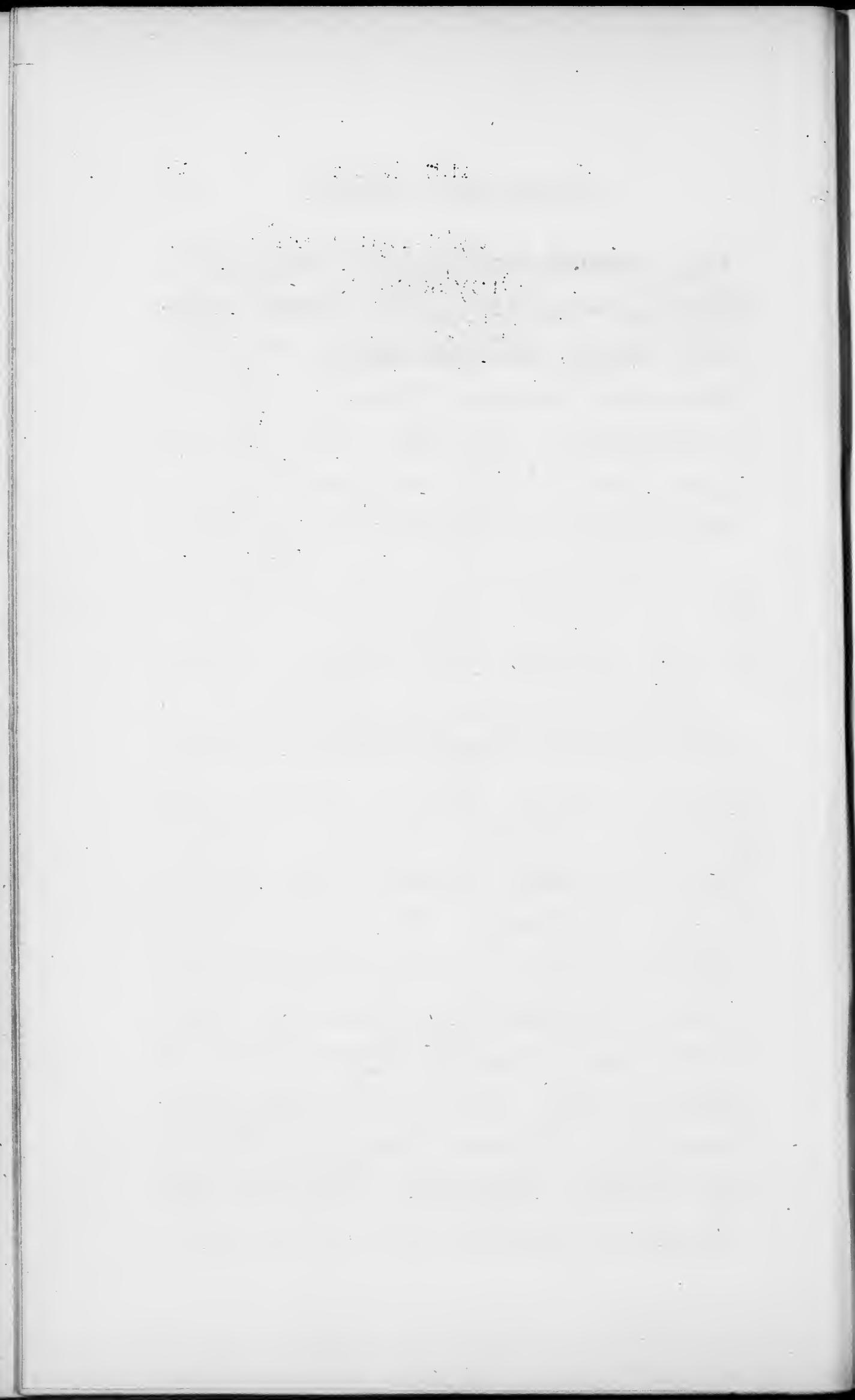
made the head of a circuit, Methodism was alternately progressive and retrograde. In 1791, the number in Society had been reduced to 665. In the five following years the number rose to 1,420, and in the same number of years sunk again to 866. During the whole of this period the circuit underwent very little geographical alteration. No new circuit was formed in the neighbourhood, except that of Oldham; and Oldham had been the head of a circuit many years before the greatest reductions took place in Stockport. Fifteen years after it had been made the head of a circuit, and when it must have included the same, or nearly the same, extensive field of labour, the Stockport Circuit contained fewer members than when it was separated from Manchester. From 1802 to 1808, Methodism regularly and rapidly increased, 1,400 having been added to the Society during that short

period. In 1808 the circuit was divided; 500 members were given to New Mills' and 1,600 included within the reduced limits of the Stockport Circuit. In 1812 the circuit was again divided; 174 members were given to Ashton, and 1,500 continued under the care of the superintendent of Stockport. A few years later, Ashton was again enriched by the gift of several important Societies which belonged to the parent circuit, but which were then greatly needed by its poorly-portioned child. From that time for many years, Methodism in this populous town was upon the whole nearly stationary, and for many years together it actually receded. This melancholy fact was ascribed by the Rev. John Rigg to the low opinion which many of the people of Stockport then had of the Christian ministry, and a consequent neglect of public worship, which combined to oppose the influence

of Methodism and of religion generally, and to chill the zeal and becloud the prospects of all those who “laboured in the word and doctrine;” and also from a spirit of party which for some time raged with great violence. But after the storms had ceased to desolate, days of prosperity followed.—The sun broke out. Hope whispered that these fields,—previously blighted by strife,—but now again warmed by “the Sun of Righteousness,” and watered by Him who had promised to “be as the dew unto Israel,” would assume a more beautiful and cheering aspect—that every plant which God had planted would grow as the lily, and cast forth its roots as Lebanon—that its branches should spread, and its beauty should be as the olive tree, and its smell as Lebanon.

From 1786 to 1806, the Stockport Circuit embraced within its limits New

Mills, Ashton, Stalybridge, Hooley Hill, Glossop, Sale, Droylsden, Gorton, Hayfield, Marple, Bullock Smithy, Hadfield, Wilmslow, Burnage, Didsbury, Cheadle, Levenshulme, Grundey Hill, Winlist, Cross Acre, Fairfield, and Astma Smithy. During this period the following ministers were appointed to it by the Conference : Robert Roberts, Duncan Kay, Thomas Carlill, Thomas Rutherford, William Dufton, Daniel Jackson, Thomas Tenant, Thomas Hutton, William Myles, Samuel Gates, Robert Miller, John Pritchard, William Simpson, Thomas Davis, Jeremiah Brettell, John Leech, James Macdonald, Edward Jackson, William Percival, Thomas Bartholomew, William Jenkins, John Goodwin, Theophilus Lessey, George Highfield, David Barrowclough, Joseph Burgess, Lawrence Kane, Edward Hare, John Martin, and George Marsden. Marsden and Macdonald travelled twice in the circuit.





## CHAPTER III.

### *Memories of the Old Park Chapel.*

IN 1807 the Park Chapel was built, at a cost of £1,920, and was the second Methodist chapel in Stockport. This year the old chapel at Aspinal Gorton was erected. It is now being superseded by a beautiful chapel, to cost about £2,000. The ministers who were travelling in the circuit at the time were George Marsden, John Crosby, and

Edmund Grindrod. The Trustees of Park Chapel,—whether they believed in *lay* representation or not, is not for the writer to say;—but at their second meeting passed the following resolution, which may be recorded for the benefit of superintendents:—“That the superintendent minister shall be eligible to attend any of our public meetings, and may vote upon any subject which may come before the meeting, and he is hereby requested to attend.” They also passed a resolution for the guidance of the choir. “That the singing shall consist of good common congregational tunes—such as are contained in ‘David’s Harp’ or Leech’s Collection; and that no anthems or pieces of music shall be sung, nor any instrument of music allowed, except a violoncello.” Thanks were given on another occasion to “the singers for their past services, with the hope that the singing

would greatly improve during the next year."

During the nineteen years of the continuance of Park Chapel, the leadership of the singing was entrusted to Martin Swindells; and, for the same period John Middleton acted as secretary to the Trustees' meeting.

In addition to the three ministers already named, the following held forth the word of life in the Park Chapel, Hillgate being the head of the circuit:— John Barber, George Morley, Philip Jameson, Charles Gloyne, Thomas Stanley, William Ault, Thomas Wood, John Fairburn, Joshua Fearnside, Jonathan Crowther, David Mc Nicoll, James Townley, Henry S. Hopwood, George Highfield, Isaac Keeling, John Doncaster, Daniel Walton, John S. Pipe, John Sumner, William Aver, John Morris, W. W. Stamp, John Rigg, and George

Robinson. Eight of these ministers rose to the presidential chair of the Conference, viz., John Barber (twice), Jonathan Crowther, George Marsden (twice), James Townley, D.D.; George Morley, Edmund Grindrod, Isaac Keeling, and W. W. Stamp. Two of the ministers of Park Chapel still survive, viz., W. W. Stamp and George Robinson, whose likenesses are placed among the group of ministers.

The leaders of classes in Stockport in 1807 were George Cooper, John Holland, William Johnson, John Leech, James Rigby, George Bell, Martin Swindells, James Kemp, Thomas Moseley, George Garside, James Bowden, J. Mattley, David Mattley, William Oldfield, Thomas Taylor, Thomas Smith, Thomas Whitelegg, James Grimshaw, Thomas Smith, James Wilson, Samuel Frost, J. Webb, Samuel Slack, Mary Dodge, Matthew

Mayer, James Lee, John Swindells, Isaac Wright, William Silkstone, Henry Kemp, William Sorteington, John Middleton, John Vernon, Thomas Bullock, George Bent, Samuel Gordon, Benjamin Wain, William Nixon, and John Pearson. The last named, beside meeting two large classes in connection with the chapels, met a class in the Poor-house. The Stockport Circuit at that time included the following numbers of members:—Stockport, 1,012; New Mills, 238; Hayfield, 68; Catslow, 16; Disley, 22; Marple, 89; Longhurst Lane, 28; Harthill, 20; Hadfield, 77; Ashton, 90; Astma Smithy, 26; Cross Acre, 12; Yeald Green, 13; Sale Moor, 16; Barlow Moor, 10; Didsbury, 8; Denton, 16; Bullock Smithy, 85; Windlehurst, 12; Shaw Fold, 4; Levenshulme, 30; Burnage, 24; Hyde Lane, 11; Hooley, Hill, 35; Cheadle, 25; Wilms-

low, 57; Newton Heath, 10; Droylsden, 23; Gorton, 19; Styal, 17; and Glossop, 28. The total number of members was 2,143.

Though the Park Chapel proved a blessing to thousands, and was begun and completed under the influence of principles equally pious and benevolent, it was with many never popular. A host of local passions and prejudices, both strong and inveterate, opposed it. The Trustees of Hillgate Chapel sent a letter of protest to the Conference against its erection, on the ground that it had prevented the building of a large and commodious chapel, which the old Trustees had in contemplation, and which would have been done without delay had not the building of that chapel been so precipitately entered upon. It was also feared that it would be the cause of promoting party spirit and a division of

the Society. Those fears were realised; for in 1814, the Trustees of Hillgate determined on the division of the circuit, and passed the following resolution:— “That the Trustees, despairing of any lasting peace in the present situation of the Stockport Society, recommends, as the best means that they can devise for the peace of the whole body, that the circuit be divided, and that the Hillgate and Park Chapels be each made the head of a circuit, with each a married and a single preacher; the number of places and people being divided as nearly equal as circumstances will admit.”

The site of Park Chapel too was very ineligible, and its dimensions so small, that many who wished to listen to the saving truths there proclaimed could not be accommodated with pews or sittings. To meet their wishes, and that the congregation and Society might

have room to increase, the Trustees endeavoured to procure ground for its enlargement; but not one foot of the adjoining land could be bought. All hope of enlarging their premises being thus cut off, and the number of persons who wished to attend the Methodist ministry in that part of the town continuing to increase, the Trustees, encouraged by other pious gentlemen, resolved to erect a new one. A large sum was offered for a plot of land near to Park Chapel, and in a situation far more eligible; but there also they met with disappointment. The last service in Park Chapel was conducted by the Rev. George Robinson, one of the circuit ministers, who is still living at Cheltenham, though "in age and feebleness extreme." His text on the occasion was, "If thou go not with us, carry us not up hence." Precious are the memories

of the old Park Chapel to multitudes. Many now living have often heard those who attended it speak of hallowed seasons, spirited singing, and powerful pulpit appeals they enjoyed within its walls. Truly, "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the time of old."

The chapel on being vacated was turned into a corn mill, and was used for that purpose for many years until destroyed by fire. The shell of the old building still stands, and wears an aspect of utter ruin. On seeing the chapel converted into a mill, Mr. Henry Turner, brother of Dr. Turner, wrote the following amusing epigram:—

A certain saint, the other day,  
As through the Park he took his way,  
Stood suddenly stock still!

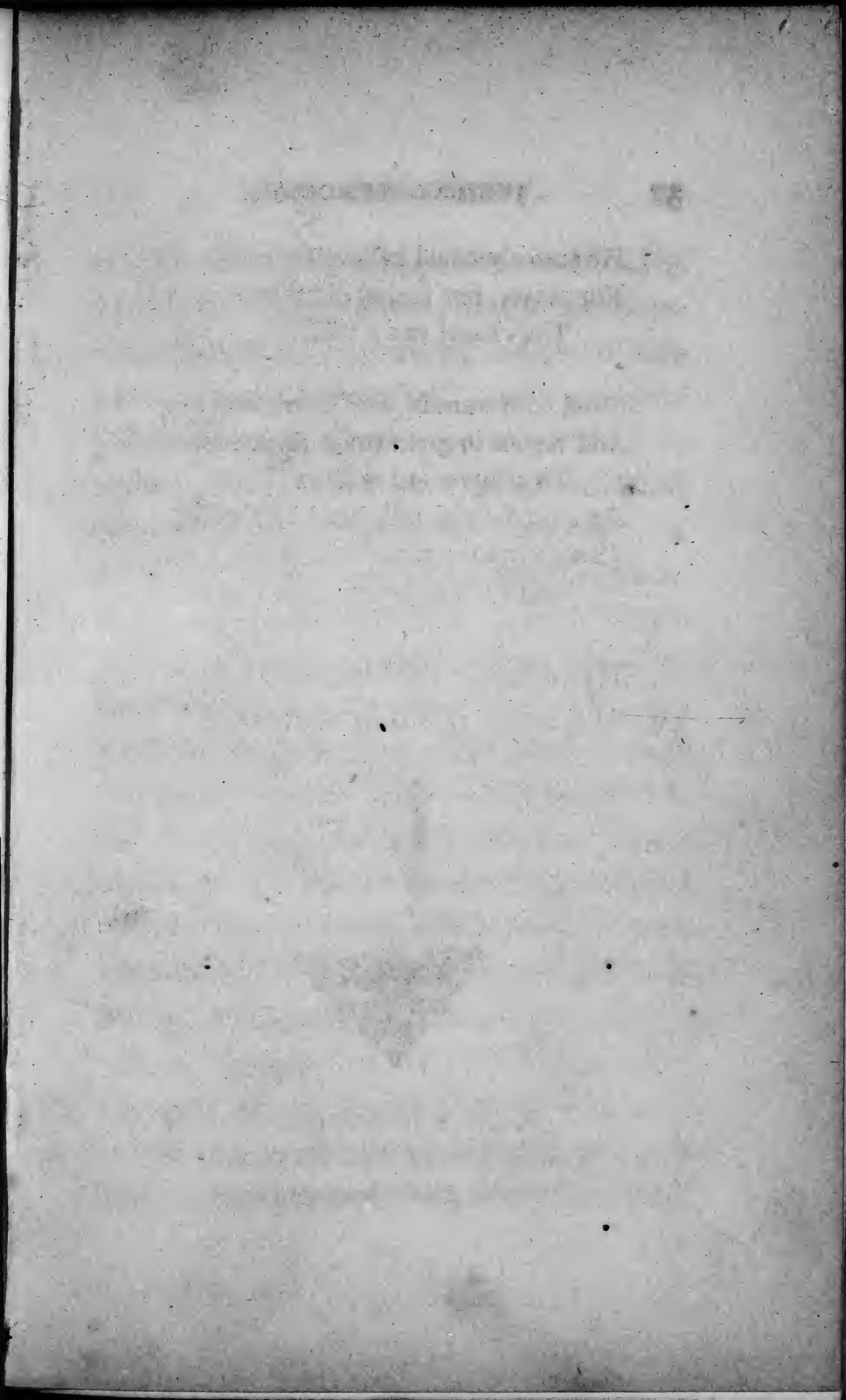
He scarcely could believe his eyes !  
Nor prayer, nor praise, did thence arise !  
The chapel was a mill.

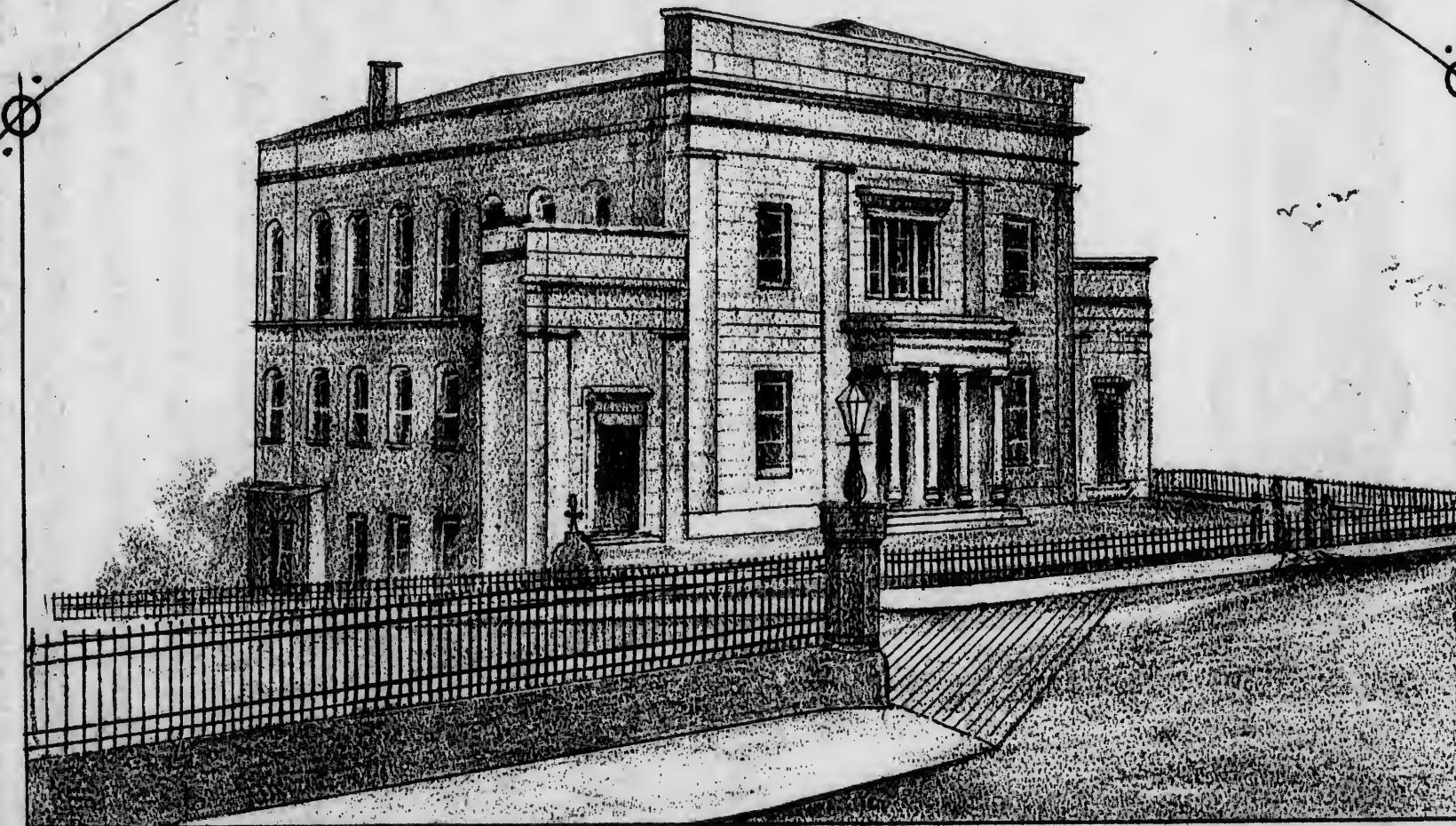
Good corn went in, bad flour came out,  
And rogues in grain stood thick about,  
To saints a sad reverse.

He mused awhile, his head he shook,  
Thought on the nineteenth of St. Luke,  
And six and fortieth verse.

“ My house is the house of prayer ; but  
ye have made it a den of thieves.”







TIVIOT-DALE-WESLEYAN CHAPEL.

••••• STOCKPORT NORTH CIRCUIT.



## CHAPTER IV.

### *Tiviot Dale Chapel and its Associations.*

WHEN every spark of hope was extinguished of enlarging the Park Chapel, or of securing a piece of ground in the neighbourhood the Trustees took other measures. The first resolution passed by them in reference to a new chapel *elsewhere*, was on July 15th, 1824. There were six present, viz., two ministers, William Aver and John Sumner, whose likenesses are given among the group of ministers, and four

Trustees, viz., Messrs. James Leech, Samuel Slack, George Cooper, and John Middleton ; and the remarkable resolution which they passed is as follows :— “That a new chapel be built in Heaton Norris, upon the new line of road. The object is to build a chapel which ultimately shall be at least thirty yards by twenty; one half to be built as soon as possible, and the other half when wanted! Also a preacher’s house to be attached, vaults under the chapel, suitable and sufficient burial ground attached; such a plot of ground to be looked after, and when found reported.”

A strong attempt was made by a number of individuals, and a special meeting of the Trustees of Hillgate Chapel was convened, for the purpose, in 1825, to dispose of both Hillgate and Park chapels, and to apply the proceeds to the building of a large and

commodious central chapel, then in contemplation, in the neighbourhood of Lancashire Hill. This was considered by many to be highly desirable, and absolutely necessary for the interests of Methodism in Stockport. The Trustees of Hillgate, however, thought otherwise, and unanimously passed a resolution not to abandon the "old ship."

The land on which this chapel stands was purchased in June, 1825; and, on the 29th of the following August, the ceremony of laying the stone took place. It was laid by James Heald, Esq., of Parr's Wood; and notwithstanding the unfavourable state of the weather, the concourse of spectators assembled to witness the ceremony was very numerous. According to previous arrangements, the persons who were invited met at Park Chapel at ten o'clock in the morning, and afterwards proceeded

to the ground in the following order:—  
The porters belonging to the Wesleyan Sunday School. Two hundred and fifty scholars, with their teachers and visitors. A band of music. The constables of Heaton Norris. The Wesleyan ministers. The gentlemen comprising the Building Committee. The Trustees of the Chapel. The subscribers and friends. And the Wesleyan Methodist local preachers. On arriving upon the ground the ceremony commenced with the singing of a short hymn; after which the Rev. John Rigg delivered an address setting forth the objects of the building and the reasons for its erection, which was followed by a short prayer. John Middleton, Esq., then deposited in a cavity prepared for it a bottle containing the current coins of the realm, some documents relating to the Wesleyan Methodists, and a report of the town-

ship of Heaton Norris, which was covered by a brass plate with the following inscription:—"The foundation-stone of this chapel, erected for the worship of Almighty God, was laid by James Heald, Esq., of Parr's Wood, August 29, A.D. 1825, in the 5th year of the reign of His Most Gracious Majesty King George the Fourth. Richard Lane, architect, Manchester." The stone was then lowered to its destination, after which the company sung a hymn composed by Mrs. Bulmer, an intimate friend of the Heald family, and a frequent visitor at Parr's Wood. The ceremony concluded with the National Anthem, which was sung with enthusiasm by the assembled multitude, accompanied by the brass band. The history of Mrs. Bulmer's Hymn is very interesting. The foundation-stones of Oxford Road, Great Ancoats, and Tiviot Dale Chapels were

laid in the same year—the two former on the same day, and Tiviot Dale only seven weeks after. Mr. James Wood, of Manchester, made the request to Mrs. Bulmer that she would write a hymn suitable for these occasions, which she did on her journey, in the stage coach, to Leeds. On her arrival in Leeds she forwarded to Mrs. Wood the beautiful hymn, which soon found its way into our Hymn Book, and which has been usually sung at the laying of foundation-stones of Methodist chapels ever since. The following letter to Mrs. Wood accompanied the hymn:—

Leeds, July 7th, 1825.

My Dear Friend,

In compliance with Mr. Wood's request, I have endeavoured to employ a short interval of silence, during the present journey of this day, on the subject of your approaching solemnity. I have made the attempt, that I might not appear in-

sensible to the wishes of a friend. Should the accompanying lines be considered at all suitable for the occasion, please to present them to your kind husband, with my best regards; if not, slip them quietly into your portfolio, or put them into the fire.

In haste I conclude myself,  
Your affectionate friend,

AGNES BULMER.

We insert here this admirable composition as composed and sung:—

Thou, who hast in Zion laid  
The true foundation-stone,  
A covenant with thy people make,  
Who build on that alone :  
Hear us, Architect divine,  
Great Builder of thy church below ;  
Now upon thy servants shine,  
Who seek thy praise to show.

Earth is thine; her thousand hills  
Thy mighty hand sustains ;  
Heaven thy awful presence fills ;  
O'er all thy glory reigns :

Yet the place of old prepared,  
By regal David's favoured son,  
Thy peculiar blessing shared;  
Thy splendours round it shone.

We, like Jesse's son, would raise  
A temple to the Lord,  
Sound throughout the world his praise,  
His saving name record;  
Dedicate a house to Him,  
Who in mortal weakness shrined,  
Sorrow'd, suffer'd, to redeem,  
To rescue all mankind.

Father, Son, and Spirit, send  
The consecrating flame:  
Now in majesty descend,  
Inscribe the living name;  
The name by which believers live  
Write on this accepted stone;  
Our work into thy hands receive,  
Our temple make thy throne.

This hymn, revised and improved,  
appears in the New Wesleyan Hymn  
Book as No. 989; in the former book  
as No. 737. Considering that Mrs.

Bulmer was alive when the Supplement to the former Hymn Book was printed, it is most probable that it was revised by herself.

A month previous to the foundation service not a stone had been brought upon the ground, yet in about twelve months the edifice was erected, rising with a rapidity almost unparalleled, and was considered to vie in beauty and size with any of the kind in the kingdom. The promoters thought the exterior extremely handsome, and the interior fraught with every tasteful decoration.

An account published at the time informs us that the tasteful decorations were made subservient to useful purposes. The cornice and flowerets in the ceiling, whilst delighting the eye by their beautiful execution, would perform the more important office of ventilating the building. Nearly a million and a half of

bricks, independent of stone, had been expended in the erection of the building, which is about thirty-three yards long, and twenty-three wide, exclusive of the wings.

The prevailing order of architecture is the Doric, an order which, on account of its bold projections, and the united strength and grandeur by which it is characterised, is well suited to public buildings, and especially to buildings consecrated to religion. The front, consisting of a centre and two wings, ornamented with pilasters, is open in all its amplitude to the old London road. "The principal entrance is through a portico of four columns, formed after the example of the Ionic temple on the river Ilissus at Athens, and gives to the exterior a beautiful and striking appearance." The interior is justly admired. The recessed communion place is neat. The or-

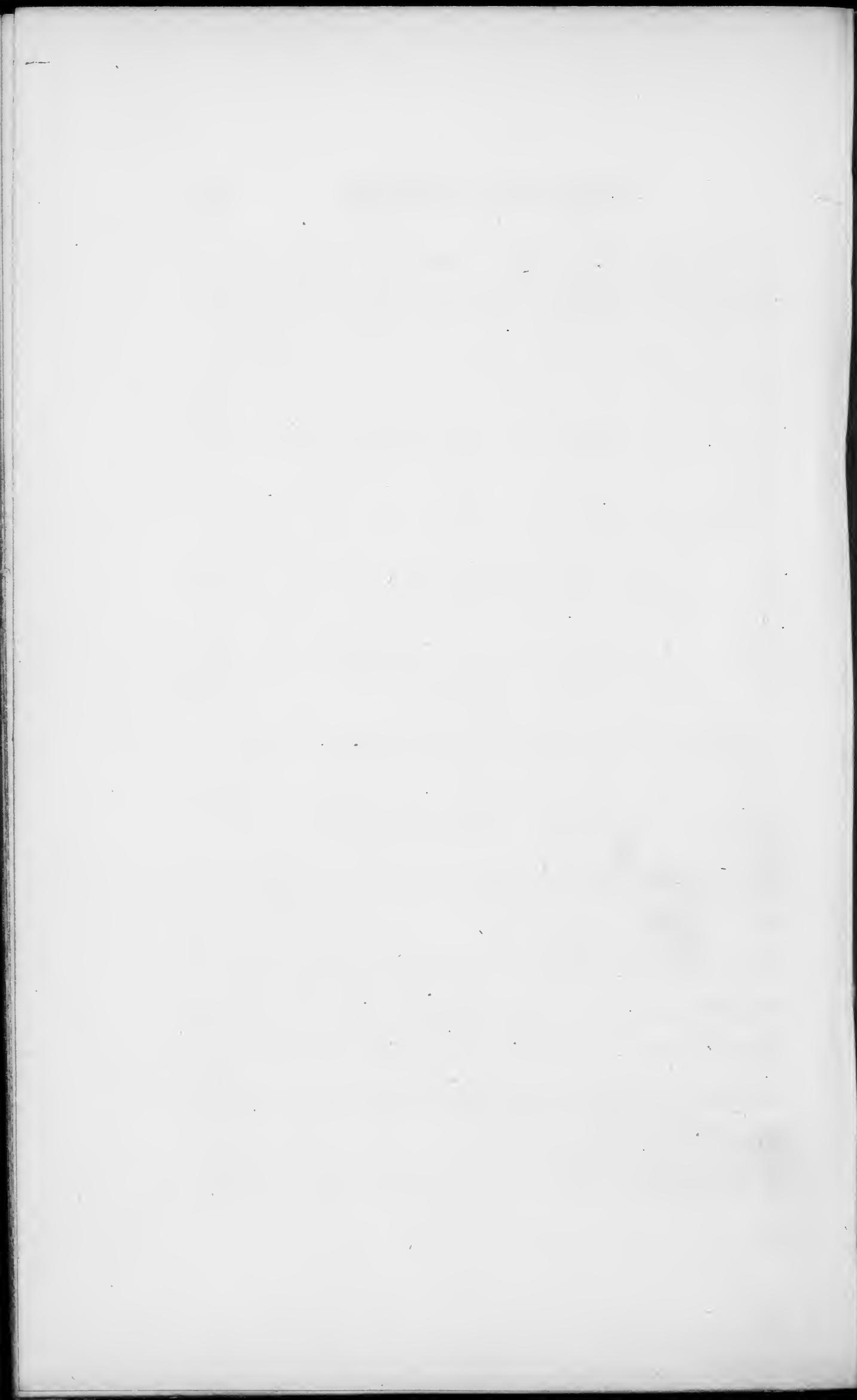
chestra is supported by columns similar to those of the portico, and from between them the organ is seen to great advantage.

This noble chapel was opened for divine worship September 10th, 1826. The morning service was commenced by the singing of the hymn, "Before Jehovah's awful throne." The Rev. Robert Newton read the liturgical service most impressively; after which Dr. Adam Clarke preached from the text, "But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." In the course of his sermon he congratulated the congregation on the introduction of the liturgical service, and expressed the hope that he might live long enough to see it introduced into

every Methodist chapel in which there was morning service. The venerable doctor on the occasion was dressed in a blue coat, knee breeches, blue stockings, low shoes with large buckles. The Rev. Robert Newton preached in the afternoon, and the Rev. Jabez Bunting in the evening. On the same day two sermons were preached in the Hillgate Chapel by the Rev. James Everett. On Monday morning Dr. Clarke preached again. The collection at this service was made by young ladies, three of whom are still living to celebrate the Jubilee, viz., Miss Heald, of Parr's Wood; Mrs. Marshall, of White Bank, Brinnington; and Mrs. Wilson, Hall-street, Little Moor; each collector on the occasion giving gold. On the evening of the same day the Rev. Robert Newton preached. At the opening services the Trustees proposed that a payment should be required at

the doors, but Dr. Clarke refused to preach if a charge was made to hear the gospel, which he said was free to all. Admission, however, was by ticket; and those, according to advertisement, who were not supplied with tickets, were requested to give silver at the doors. Some now attending the chapel were then Sunday School scholars, and recollect handing hymn papers to the assembling congregations.

The total original cost of the chapel and burial ground was £12,009. Four thousand pounds were subscribed by a few families before the chapel was begun, and notwithstanding the then depression of trade in all its branches, £550 were collected at the opening services. Such liberality up to that time had never been surpassed, or equalled, in any part of the Methodist Connexion.





## CHAPTER V.

### *Tiviot Dale Chapel and its Associations.* (Continued.)

THE whole amount of debt remaining on the chapel, after the opening services were concluded, was £7,000. Two years after it was reduced to £6,000. In 1836 the debt was increased by a new roof being supplied; but two years afterwards it was reduced £2,000. In 1846, Mr. James Heald and Mr. James Marshall proposed that the debt should be reduced to £3,000, and that to provide for the expense incurred in the building

of the ministers' houses on Dodge Hill, a subscription list should be opened for £2,400, if the friends of the circuit would raise the remainder. It appears, however, that offer was not accepted. But in 1854, Mr. Joseph Allen gave £1,000, and expressed his hope that £2,000 might be raised by other friends. The Trustees, inspired by this offer, resolved to extinguish the debt, then amounting to £5,300. Many of those who kindly assisted to remove this heavy burden are still living to join in the Jubilee celebration. By the prompt and unwearied energy of the Rev. John Bedford, then the superintendent of the circuit, together with his colleagues, the Revs. Thomas Pennington and Samuel Coley, and by the aid of a loan, without interest, from the General Chapel Fund of £1,500, the debt was extinguished in 1855. A suitable registration of the

facts was made in the minute-book of the Trustees by Mr. Bedford.

The removal of so heavy a debt at this period was the more generous and remarkable, as in 1853-4-5 the spirit of liberality displayed by the Tiviot Dale Methodists, in aiding the Connexional Relief and Extension Fund, was without a parallel. With James Heald and George Turner, Esquires, as treasurers, and the Rev. John Ryan and Thomas Barker, Esq., as secretaries, the noble sum raised was £2,908. 18s. 6d. Ten years later the Jubilee Fund of the Wesleyan Missionary Society was enriched £6,294. 1s. 4d. by the Tiviot Dale Circuit, being the largest amount subscribed by any circuit in Methodism.

The following gentlemen were the first Trustees of Tiviot Dale Chapel, all of whom have passed away with the exception of Thomas Caine, who is still living

at Douglas, in the Isle of Man, viz. :—  
Messrs. George Heald, James Heald,  
William H. Smith, Thomas Fernley  
the younger, John Middleton, William  
Oldfield, Joseph Allen, John Fernley,  
James Marshall, sen.; James Marshall,  
jun.; Edward Westhead, John Moseley,  
Thomas Caine, James Rigby, John  
Crompton, James Wallworth, John Ap-  
pleby, George Drinkwater, and Edmund  
Sykes.

The present Trustees are Messrs.  
George Turner, M.D.; James Smith  
(mayor), Thomas Barker, Peter Carter  
Brownell, Frank J. Bailey, Henry Bell,  
John Appleby, Joseph Beardsell, George  
Drinkwater, Theodore Allen, William  
J. Hall, Samuel Harris, Mark Wilson,  
Robert Royse, Joseph Grundey, Samuel  
Chadwick, Thomas Wilson, Samuel  
Brentnall, and Thomas H. Rigby.

The following gentlemen have acted

as Chapel Stewards:—Messrs. James Marshall, Thomas Fernley, George Drinkwater, John Rigby, John Appleby, John Brownell, Thomas Barker, James Smith (mayor), and Peter Carter Brownell.

It will be interesting to many to have placed before them the names of the leaders of the united Societies of Tiviot Dale and Hillgate, at the time Tiviot Dale Chapel was built, viz.:— Samuel Slack, George Cooper, Isaac Wright, Mary Dodge, John Middleton, Henry Kemp, Samuel Gordon, James Kemp, Charles Foster, Jeremiah Turner, William Oldfield, George Hammond, Charles Waterhouse, Joseph Willans, Elizabeth Binns, Ellis Mills, John Pow-nall, Joseph Collier, Joseph Allen, Thomas Brentnall, A. Hambleton, Thomas Cooper, Samuel Gaskell, James Lees, George Holehouse, Mary Fernley, James

Bolton, John Hampshire, William Walmsley, John Morris, Abel Wilson, Thomas Caine, John Sykes, Charles Bradbury, J. Baker, Robert Marshall, James Whitaker, John Whitican, James Machin, J. Lawton, William Nelstrop, J. Williamson, Henry Mayer, Joseph Lygo, Robert Yates, Thomas Nield, David Hill, William Nixon, Linch Davies, and George Barber.

The very handsome mahogany pulpit was the gift of Mr. Thomas Fernley, sen., at a cost of £250.

The following are the ministers who have occupied it, - being sixty-two in number, viz.:—John Rigg, John Morris, George Robinson, Theophilus Lessey, Thomas Harris, Israel Holgate, Robert Pilter, William Allen, James Bromley, John Hickling, John Bowers, George Osborn, William Burt, F. A. West, Henry H. Chettle, William Horton, Joseph

Hargreaves, W. H. Clarkson, William Jackson, W. W. Stamp, Charles Westlake, John Kirk, John Nelson, Jonathan Crowther, Thomas Williams, Robert Newton, John Pearson, Isaac Keeling, William T. Radcliffe, William Spencer, John Ryan, John Bedford, John G. Wilson, Thomas Pennington, Samuel Coley, John Hall, Thomas Nightingale, James H. Rigg, James J. Topham, William Wilson, James Mayer, Thomas McCullagh, F. W. Briggs, Joseph Millar, Ishmael Jones, John Tindall, Frederick Griffiths, Robert B. Kent, John Moore, William Jessop, John Rhodes, F. M. Lowry, John R. Cleminson, Evan P. Evans, John W. Close, B. G. Wilkinson, Owen Davies, Henry O. Rattenbury, John G. Cox, Humphrey Jutsum, Sampson Weaver, and Henry L. Church.

Eight of the ministers thus appointed to Tiviot Dale have become Presidents

of the Conference. A photo of each is given in the group of ministers, viz., the Revs. Theophilus Lessey, John Bowers, George, Osborn, D.D.; F. A. West, W. W. Stamp, D.D.; Robert Newton, D.D.; Isaac Keeling, and John Bedford; and, according to the votes of last Conference, we certainly may speedily expect the same honour to be given to two more, the Rev. James H. Rigg, D.D., and the Rev. Samuel Coley.

Stockport was made into two circuits in 1839. The following line divides the borough of Stockport between the two circuits, commencing at the bridge in Newbridge Lane and passing up the New Zealand Road into Churchgate, proceeding along the street to St. Mary's Church, then passing down Church Brow, crossing Hillgate and proceeding up Cooper's Brow and along St. Peter's-

gate, leaving St. Peter's Church to the right, striking across Wellington Road, and emerging just below the Old Workhouse—all on the north, or right side, to be given to Tiviot Dale, then containing a population of 30,000; and all on the south, or left hand side, to Hillgate, containing a population of 28,000. The Town Society then in connection with Tiviot Dale numbered 674, and Hillgate 390. The Tiviot Dale Circuit included Heaton Mersey, Levenshulme, Aspinal Smithy, Burnage, Barlow Moor, Didsbury, and Reddish Green, and numbered in Society 909; and Hillgate Circuit, Hazel Grove, Wilmslow, Styal, Ward's End, Cheadle, Cheadle Hulme, Cross Acre, Cross Moor, Offerton, and Dane Water, 685. Both Tiviot Dale and Hillgate have a branch chapel in the town, and this has considerably lessened the number of members in

connection with the parent chapels.

The Tiviot Dale Circuit now numbers 930, and Hillgate 829. The Society at Tiviot Dale, including Portwood, is somewhat smaller now than when the division of the town into two circuits took place; a matter to be regretted, though it may be partly accounted for, on the ground that so many families leave the business part of the town, and go to reside in the suburbs.

The leaders of the Society for Tiviot Dale at the time of the division of the circuit were:—Messrs. Joseph Allen, Bradbury, J. Collier, Holden, William Kelly, Lofthouse, William Oldfield, John Rigby, J. Willans, John Appleby, Thomas Brentnall, Bradshaw, James Lees, Molyneux, Richard Jones, Jeremiah Turner, Abel Wilson, Joseph Beardsell, Joseph Haigh, Henry Leigh, William Nelstrop, A. Vickers, Joseph

Whitaker, John Millward, and Miss Kinder; and for Hillgate, Messrs. Bowter, Joseph Mellor, William Maynes, Thomas Henshall, John Jackson, Taylor, Joshua Baker, Bradshaw, James Bolton, George Hammond, John Cawley, Peter Fletcher, Henry Hough, Robert Neild, Wood, Williamson, Thomas Bateson, Chadwick, Thomas Cooper, William Nixon, John Sykes, Greenhalgh, John Evans, and Hincoats.

The present leaders at Tiviot Dale are the following:—Messrs. William Abson, Theodore Allen, John Appleby, George Barlow, Joseph Beardsell, James Billingham, Charles Chivers, Joseph Farnsworth, Joseph Grundey, Samuel Harris, William Marsland, Henry Rhodes, James Smith, Mark Wilson, John Wright, Rev. H. L. Church, Rev. H. Jutsum, Mrs. Bentley, Miss Appleby, Mrs. Heys, Miss Hollingdrake, Mrs. Hulme, Mrs.

Morecroft, Mrs. Scott, and Miss Gradwell.

The Circuit Stewards at the time the chapel was built were Messrs. James Heald and James Middleton. The Stewards for the year of its Jubilee are Messrs. Thomas Barker and Peter Carter Brownell.

The Tiviot Dale Chapel was repaired and renovated in 1868, at a cost of £1,800; when the upper gallery was removed, the ground floor of the chapel newly pewed, the pulpit lowered, and the present method of lighting introduced. The re-opening services were conducted by the Rev. Samuel Coley, the Rev. Luke H. Wiseman, and the Rev. Thomas McCullagh. The collections amounted to £613. 11s. 2d.





## CHAPTER VI.

### *Tiviot Dale Chapel and its Associations. (Continued.)*

THE first organ in Tiviot Dale was built by Mr. England, of London, and was merely put up for temporary use. The present beautiful instrument was originally the gift of Miss Eliza Heald, who afterwards became the wife of Dr. Wood, now of Southport. It was erected in 1830, at a cost of £550; and enlarged in 1872, at a further cost of over £600. It has been pronounced by competent

judges the best instrument of the kind in Stockport.

Mr. Swindells, a doctor of music, was the first organist, and continued to play until a short time after the new organ was opened, when he left for America. He was followed by a music professor named Oliver, who died in 1831. In October of the same year, Mr. Gouldthorp became organist, and continued so for twenty-three years. Mr. John Appleby succeeded him, and played it for sixteen years. Miss Jolliffe officiated five years. Then followed our present respected organist, Mr. Rostron.

The singing has been under the successive leadership of Messrs. Abel Wilson, James Brooks, James W. Swain, John Whitaker, Henry Leigh, Kay Ogden, and James Kelsall, who has been choir master eighteen years. Believing in the power of Christian song, and its

importance in sacred worship, special attention has been paid to this part of the service in the whole history of Tiviot Dale. By the introduction of the new Hymn Book at this Jubilee celebration, a further impulse will be given to Christian song in this beautiful temple of the Lord. The new book, which contains more than a thousand hymns, psalms, and spiritual songs, has but few equals, if any. One of the most popular writers of the day says, "What David was to Israel, what Isaac Watts has been to Presbyterianism, that Charles Wesley has been to the Methodist Church. He composed six thousand songs. Some of them were for national rejoicing, some for fast-days, some for weddings, some for funerals, some sad, and some winged with gladness. All Christendom has adopted his hymns. Handel, the great composer, expressly took some of the hymns of

Charles Wesley and set them to his finest music." He set to music those beginning, "Sinners, obey the gospel word;" "O love divine, how sweet thou art!" and "Rejoice, the Lord is king." The musical manuscripts, in Handel's own handwriting, are preserved in the Cambridge University. Handel and Charles Wesley were friends. It is said that Handel at one time was so profane, and had a temper so ungovernable, that he would swear in three different languages; but he became a renewed character, and Charles Wesley, in a beautiful elegy on the death of Dr. Boyce, places him in heaven among the worshippers before the throne of God:

" The generous, good, and upright heart,  
That sighed for a celestial lyre,  
Was tuned on earth to bear a part  
Symphonious with that warbling choir  
Where Handel strikes the golden strings,  
And plausive angels strike their wings."

Charles Wesley did not believe that Handel's transcendent musical genius would save him. He lost his property, and toward the close of life he became blind. A wonderful change passed over him. He regularly attended divine worship, and exhibited a spirit of deep devotion. Charles Wesley then had reason for representing the great composer of "The Messiah" striking his golden harp with angels and archangels before the throne of God.

After this little digression, our attention is turned to a different subject.

During the last fifty years, nearly two thousand children have been baptized in connection with the chapel. The marble font now in use for the baptismal service was supplied by a few ladies of the Tiviot Dale congregation, in 1854, at a cost of about £8, which was collected by Mrs. Bedford.

Twenty-eight years ago the chapel was licensed for the solemnization of marriages, and during that period about two hundred happy couples have been united in the holy bonds of wedlock. A great increase is expected in that department!!

The Tiviot Dale Sunday School, conducted in the spacious room under the chapel, has truly been for fifty years a nursery for the church, and is still worked with efficiency, under the superintendence of Messrs. James Smith, of Wellington Road North, and Thomas Wilson, of Brinnington, assisted by an earnest staff of 46 Officers and Teachers. There are 400 Scholars in the school, 50 of whom are church members. The Library containing 949 books, well selected, has 200 readers. The Juvenile Home and Foreign Missionary Association in connection with the school was established

in 1865, principally through the instrumentality of Miss Appleby and Mr. George Nelstrop, then the Secretary of the School. It has raised since its formation £800.

It is a pleasure here to record that Mr. James Smith—who was the Mayor of Stockport in the Jubilee year—was Superintendent of the School 14 years. On his retirement from that office at Christmas, 1874, he was presented a short time after, with an elegant Drawing Room Time Piece, in grateful appreciation of his valuable services.

Twice has this beautiful chapel been threatened with destruction by fire, when the heating apparatus was not so perfect as it is now. Once, when Mr. Stamp occupied the pulpit; and some remember with what anxiety they heard old Mrs. Lamb, the chapel-keeper's wife, who came to the door of the chapel, call to

her husband, "William, the chapel's on fire!" But happily, the fire was extinguished before very much damage was done. The Sunday School children occupied the higher galleries, and the smoke was so dense in the staircase leading thereto, that the children had to be got down from the higher to the lower gallery by means of ladders. The Trustees, at their next Meeting, by a resolution, acknowledged the interposition of Divine Providence in the preservation of the building raised to His glory; and to-day, the glad day of Jubilee, we rejoice for fifty years' preservation :—

Great God, thy watchful care we bless,  
Which guards thy sacred courts in peace.





## CHAPTER VII.

*Tiviot Dale Chapel and its Associations.  
(Continued.)*

THE burial ground adjoining the chapel now holds three thousand of the departed. The names of many whose bodies there repose until the resurrection morning, are as ointment poured forth—their memories are yet fresh and fragrant. It would be vain to try to enumerate, or even to mention the names of all who have been active and zealous in promoting the work of

God in connection with this chapel. We must however, distinguish Mr. Joseph Allen, a form familiar to many,— a hard worker and a liberal giver for many years. He had a peculiarity worthy of imitation in subscribing to the Foreign Missions, by adding ten shillings each year to his former amount, so that he was a subscriber of twelve pounds the year he died, which was in his seventy-eighth year. As the eye glances round the chapel, the tablets on the walls revive precious memories. They remind us for example, of the late Mr. John Rigby, who so faithfully and ably filled many offices in the church. An extract from a resolution of the quarterly meeting of the circuit, moved by Mr. Thomas Barker, and seconded by Mr. H. H. Parkes, will best set forth the labours of this honoured servant of God and the high esteem in which he

was held:—"The services rendered by him during many years with unwonted zeal and fidelity, in the sacred offices of local preacher, class leader, circuit steward, general superintendent of our schools, trustee, and trustee-steward, are remembered with devout thanksgiving to Almighty God, who gave to his servant, in a high degree, the spirit of power, and of love, and of a sound mind."

We are also reminded how suddenly the church was deprived of one whose sun set while it was yet day—John Dyson Fernley. Mr. Fernley was converted to God in January, 1839, at a prayer meeting in the vestry of Tiviot Dale Chapel. Henceforth his intellectual and spiritual powers were devoted to the service of God. He honourably fulfilled the duties of missionary secretary, secretary to the quarterly meet-

ing, and equally so those of visitor, librarian, class leader, and general superintendent of the Sunday School. On the Sunday before his removal, he addressed the children of the Tiviot Dale Sunday School on the subject of sudden death, impressively urging the need of constant preparation. Many were at the time affected, and it is in touching accordance with the whole proceedings that, at the close of the service, he gave out the hymn, "We know, by faith we know." On Sabbath morning, June 14, 1846, he complained of severe indisposition. During the day he became worse, and notwithstanding all that medical aid could do, expired the same evening. Truly, a prince had fallen in Israel. At the quarterly meeting next after his death, it was affectionately resolved to erect a tablet to his memory in Tiviot Dale Chapel. His piety was

sincere in principle, fervent in spirit, uniform and consistent in its practical influence. A light “extinguished on earth, he shines among the stars for ever and ever.”

The relationship which Mr. John Dyson Fernley’s respected father, Thomas Fernley, Esq., bore to Tiviot Dale Methodism, the tablet erected to his memory in the chapel will permanently declare. He was one of the founders of the Chapel, also of the Wesleyan Sunday Schools in Stockport and its immediate neighbourhood. His piety was practical and unwavering, characterized by sympathy and benevolence.

Then there was James Heald, Esq., of Parr’s Wood, whose name is interwoven with the whole history of Tiviot Dale Chapel. We feel bound to record the admiration in which his memory is held, and the grateful appreciation of his

eminent services. His early and deep piety, his strong attachment to Wesleyan Methodism, his inflexible integrity and consistency, and his varied gifts, especially his rare administrative talents, singularly qualified him for public usefulness, and were conspicuously exhibited in all the official positions a Wesleyan layman can occupy. He was for some years a zealous tract distributor, and collector for our Foreign Missions. As a local preacher he laboured with great acceptance, proclaiming "the truth as it is in Jesus" with impressive earnestness. He was a wise class leader, one whose counsels were admirably appropriate, who cared for the welfare of his members, and possessed their profound esteem. He held the office of circuit steward, in the year the chapel was built, and sustained that office frequently afterwards. In the erection of chapels, in the man-

agement of trust estates, in promoting the great missionary cause in connection with the several branches and anniversaries of the circuit, and for some years as general treasurer of the Wesleyan Missionary Society, in maintaining peace and order in periods of wide-spread agitation, and in other ways, his firm principles, his wide influence, his eloquence, his sagacity, and his princely liberality have been invaluable. His election to the British Parliament, and his performance of parliamentary duties, reflected honour upon the church of his choice and the circuit in which he resided.

In union with the honoured name of James Heald must be placed that of the late Miss Heald, who ten years ago entered into rest. In her death the circuit and the Connexion suffered a severe loss. Her influence and liberality were great. All who knew her formed a

high estimate of her moral and religious character, which she sustained through a lengthened Christian course. We glorify God in the many excellencies of her holy and useful life.

A grateful remembrance is held of the liberal support which the late Mr. James Marshall, for many years gave to Methodism; the services he rendered as one of the stewards of the circuit; and especially his long-continued and valuable services in connection with some of the educational institutions of Methodism.

Mr. Joseph Beardsell, senr., though "being dead, yet speaketh." The eminent services, unobtrusively and cheerfully rendered by him, in the cause of Christ to the close of a long and exemplary life, as local preacher, class leader, and superintendent of the Walker Street, and Queen Street Sunday Schools, are gratefully remembered.

The life and labours of Mr. John Appleby, senr., cannot be forgotten. As a leader, trustee, chapel steward, Society and poor steward, also circuit treasurer of one of the connexional funds—offices which he held for many years,—and in other departments of Christian labour, he manifested a spirit of unwearying diligence in his attention to all the details of the work he had undertaken. In him the saying of his Master was fulfilled—“He that is faithful in that which is least, is faithful also in much.” His character, both in public and in private, was marked by humility, sincerity, and the gentle graces of Christianity. His was “the ornament of a meek and quiet spirit;” and the stimulating influence of his godly example will long be felt in the church at Tiviot Dale. We rejoice in the testimony to the power of religion, which he has left both in his Christian life and in his peaceful death.

As the leader of a large class, Mr. Joshua Murgatroyd was painstaking and faithful, and ever sought to promote in the members of his class a desire to realize the experiences of the higher christian life. As circuit steward he espoused the interests of the circuit at large, and served the church with intelligence and fidelity. His religious life was characterized by high integrity and earnestness. "He was a devout man, and one that feared God." Nothing gave him greater joy than the spiritual success of the church.

To the list of the departed must be added the name of Mr. Herbert Hill Parkes. In early days Mr. Parkes realized the peace of true conversion to God, and through his subsequent life he exhibited its blessed fruits. A strong intellect, a penetrating judgment, a genial disposition and an ardent christian

zeal eminently qualified him for usefulness in church work. As a trustee of various chapels, as a teacher and superintendent of Tiviot Dale sunday school, as a judicious class leader and a faithful circuit steward, his labours were highly appreciated. In the zenith of his mental powers, and when many years of unceasingly valuable services might have been reasonably expected from him, after a week's illness, he was removed from the bosom of his family, leaving the legacy of a bright example, and the consolatory assurance that "absent from the body," he is "present with the Lord."

References to others might be made equally interesting and profitable to many readers, if space permitted, as for instance, Thomas Rathbone Smith, Joshua Chivers, Thomas Brentnall, James Kemp, Peter Davies, John Middleton, Joseph Mollard, John Lees, Joseph Willans, William Old-

field, Henry Howard, William Wright, Hugh Thompson, Holbrook Kelsall, Michael Newton, James Brownell, Samuel Robinson, John Nelstrop, Thomas Bradock, John Hide, Peter Rider, William Kelly, Joseph Collier, and many others, with not a few devout women, who long worked in this vineyard of the Lord—and who we believe, are now “pillars in the temple of God, to go no more out for ever.” “Their works do follow them;” and earnestly do we pray that instead of the parents, there may be the children, a godly seed, from generation to generation.





## CHAPTER VIII.

### *The Jubilee Celebration.*

HITHERTO we have been called to look back. The former days have been brought to mind. Forgotten memories have been revived. Dim recollections have become vivid, past events have been covered with their old and familiar glory. The heart has been filled, in some instances, with glowing transport. Taking up our position at this Jubilee celebration period, and looking back on the past with all its living

memories crowding in upon the mind, and remembering the varied scenes and circumstances of the history, with a full and glad heart, we exclaim—“Hitherto hath the Lord helped us.”

The celebration of the Jubilee of the chapel took place on Sunday, September the 10th, and Monday, the 11th, 1876. The Rev. James H. Rigg, D.D., son of the late Rev. John Rigg, and now Principal of the Westminster Training College, occupied the pulpit on the Sunday. His text in the morning was taken from Acts, chapter ii, 42 verse, and in the evening from Luke vii, 37, 38 and 39 verses. On Sunday afternoon the Rev. R. W. Starr of Manchester delivered an address to the scholars, parents and friends. The services were all well attended. The Tiviot Dale congregation retaining its character for liberal giving, the collections

amounted to £180. On Monday Evening a Tea Meeting was held in the schoolroom, when five hundred persons were present. The public meeting in the Chapel was crowded in every part. George Turner, Esq., M.D. presided. After the reading of the Historical Sketch, the Jubilee Hymn, "Blow ye the trumpet blow," was sung, with an accompaniment of trumpets. The Choir, strengthened for the occasion, included Miss Pickering, Mr. Edmondson, and others. Mr. J. Bradley presided at the Organ.

The chairman referred to the improvements made in the Chapel at the time of its renovation, and to the progress of Methodism in the circuit. Among other reminiscences, he mentioned that the late James Heald, Esq. and himself were school fellows together 75 years ago.

The Rev. John Bedford, chairman of the district, dwelt on his personal recol-

lections of some of the leading members of the Wesleyan community in Stockport, including Mr. Heald, Mr. Thomas Fernley, Mr. J. D. Fernley, and Mr. Joseph Allen. He also spoke of the advantages of christian fellowship.

The Rev. Henry L. Church, the newly appointed superintendent, gave a very interesting address, and read a letter written by Mr. Wesley to his grandfather, who was a Wesleyan Minister. Mr. T. H. Rigby acknowledged the kindly references made to his respected father, Mr. John Rigby, and said that his earliest recollections were bound up with Tiviot Dale.

The Rev. Dr. Rigg dwelt on the idea suggested by the Historical Sketch, which likened the jubilee celebration to the golden wedding day, fraught with a mixture of sad and pleasant memories. He said it was pleasant to see the num-

ber of new Chapels opened in this circuit during the last ten or twenty years, and instanced the new Chapels at Reddish, Levenshulme, Heaton Moor, and Aspinal Gorton. We may also place among the number the handsome Memorial Chapel now in course of erection at Didsbury, which is the munificent gift of Miss Heald, and W. N. Heald, Esq.

The Rev. William Burgess, who went from Tiviot Dale as a Missionary to India, delivered a speech which was warmly received. After the Hallelujah Chorus, the Mayor, James Smith, Esq., took the chair, and Mr. P. C. Brownell moved, and Mr. Councillor Bell seconded a vote of thanks to the venerable Dr. Turner, for his ability in the chair. The proceedings closed with the doxology. Thus terminated one of the most refreshing and enthusiastic meetings ever held within the sacred walls of Tiviot Dale Chapel.

A gentleman who entered the chapel during the Jubilee service, afterwards wrote, "I was pleased to find refuge for a brief space of time from discordant hubub, and revel in sweet sounds and congratulations. Every body seemed delighted. I was told that I had missed a great treat in not hearing the trumpets sound the Jubilee ; but next Jubilee I intend to be in time ; like a certain old lady who arrived somewhat late for the Tea provided in the School, who being unable to find a seat, was heard to remark that she would take care to be in time for the next Jubilee (Centenary), which was certainly a hopeful resolution, considering that event would take place in the year 1926."







BRUNSWICK WESLEYAN CHAPEL.

• S. STOCKPORT NORTH CIRCUIT.



## CHAPTER IX.

### *Brunswick Chapel, Portwood.*

THOUGH the Tiviot Dale Chapel had succeeded to an extent which was highly gratifying, and had in this respect largely recompenced the liberality with which it was projected; still in 1846 it was felt that, with all its attractions, and although the congregation was both large and wealthy, it had but partially acted upon the large masses in certain parts of the Town. The leading friends of Tiviot Dale therefore agreed that the sum of Six Thousand Guineas should be immediately raised. The localities then most in need were Chestergate, Brinksway, Hope Hill, and Portwood. The

first in importance was Portwood, which, with the contiguous district of Newbridge Lane, included a population of upwards of five thousand souls; but which, except a small Chapel built by the New Connexion, was then destitute of any regular place for public worship. In these two districts there was a large Society, and in each of them a flourishing Sunday School. The Portwood School, which has been established now more than sixty years, contained at that time upwards of 600 children, and the Newbridge Lane School about 300. In 1846 the three Schools, Tiviot Dale, Portwood, and Newbridge Lane, numbered 1,700. The friends by whom these Schools were conducted, made it a regular practice to take a number of the children once a fortnight to the morning service at Tiviot Dale Chapel; thus the Portwood and Newbridge Lane Schools of necessity

only *alternated* with the Tiviot Dale School in their attendance upon public worship. In order to provide for the children of all the schools being taken to public worship in some chapel every Sunday, as well as to supply the spiritual necessities of the inhabitants of these localities in general, it was proposed to build a good chapel in Portwood.

Before the subscription books in favour of this Church Extension scheme had been opened a month, £4,600 were promised. This important movement originated mainly in the Christian spirit of Mr. John Dyson Fernley. His name stood at the head of the subscription list for one hundred guineas.

The first result was the erection of the present Portwood Chapel. The foundation-stone was laid on Monday, May 8th, 1848, by Alderman James Marshall. It was arranged that those friends who

felt desirous of being present should meet at Tiviot Dale Schools, where a procession was formed which moved to the ground in Portwood, in the following order:— Manorial Beadle. Borough Police Constables. Manorial Constables. Superintendent of Police. The Mayor and Magistrates. The Circuit Stewards. Ministers and Stewards. Trustees of the Chapel. Church Extension Committee. Local Preachers and Leaders. Members and friends of the Society, three abreast. Officers, teachers, and scholars of Tiviot Dale School. Officers, teachers, and scholars of Portwood School. Officers, teachers, and scholars of Newbridge Lane School. A platform was erected near the stone, which accommodated a large number of ladies and gentlemen. Amongst those present were James Heald, Esq., M.P.; the Mayor of the Borough (Thomas Walmsley, Esq.);

Cephas Howard, Esq.; Richard Sykes, Esq.; Alderman Marshall, Dr. Turner, T. P. Bunting, Esq.; Michael Newton, Esq.; Revs. Dr. Newton, Dr. Hannah, F. J. Jobson, F. A. West, J. Crowther, Thomas Williams, H. H. Chettle, John Bowers, W. L. Thornton, W. Hessell, and J. Kirk. After the singing of the hymn, "Before Jehovah's awful throne," the Rev. Dr. Newton addressed the assembly. A brass plate, which covered the cavity, had the following inscription:—

"The foundation-stone of this chapel was laid by James Marshall, Esq., of Brinnington Mount, on the 8th day of May, in the year of our Lord, 1848, and in the 11th year of the reign of Her Majesty Queen Victoria.—The Rev. Dr. Newton, the Rev. J. Crowther, the Rev. T. Williams, the Rev. J. Pearson, Ministers of the Stockport North Cir-

cuit. James Heald, Esq., M.P.; James Marshall, Alderman, Circuit Stewards. James Wilson, Esq., F.S.A., Bath, Architect."

Dr. Turner presented to Mr. Marshall a splendid silver trowel in the name of the Trustees. Upon the square used on the occasion were inscribed these words:—"This square is formed from the oak that now encases the mortal remains of John Dyson Fernley." The assembly was then addressed by Mr. Heald and the Mayor. A tea meeting was afterwards held in the Portwood Wesleyan School-room, at which five hundred persons were present. The public meeting was presided over by Mr. Heald, and addressed by Dr. Turner, Alderman Mason, Rev. F. J. Jobson, Mr. Thomas Fernley, Dr. Newton, and the Revs. Thomas Williams, Jonathan Crowther, and John Kirk. The cost of the chapel was £2,530.

The chapel was opened for divine worship on Wednesday March 28th, 1849. The Rev. Jonathan Crowther read the liturgical service. The Rev. Dr. Newton, President of the Wesleyan Conference, preached in the morning from Luke xv. 10, and the Rev. Dr. Hannah in the evening from John v. 6. On the following Sabbath, Dr. Bunting preached in the morning from Psalm lxxxix. 7, and the Rev. John Bowers in the evening, from 2 Cor. v. 20. Dr. Bunting concluded the opening services on Monday evening, April 2nd, by preaching from Romans i. 16. The collections amounted to £302. 13s. 3d. The style of architecture is Gothic, and the chapel is an ornament to the locality.

The Day and Sunday School in connection with the Brunswick Chapel is also an ornamental building. The Sunday School, now under the superintendency

of Messrs. Joseph Whalley and Robert Royse, is in a healthy condition. Officers and teachers may well be encouraged in their work.

The deep interest which the late Mr. James Marshall took in the school can never be forgotten. A magnificent time-piece, presented to him on March 18th, 1871, bore the following inscription:—  
“To James Marshall, Esq., the esteemed Superintendent of Portwood Wesleyan Sunday School, Stockport. This memento of forty-eight years’ valuable association with the school is presented by its officers, teachers and elder scholars.”  
Mr. John Appleby, jun., who presented this testimonial on behalf of the school, had also thirty years’ association with it.

The Newbridge Lane Sunday School, now worked by the Brunswick people, was opened in 1823. Messrs. James Walker and William Wood, are the

superintendents. Mr. John Bradbury's labours in connection with it are gratefully remembered. Though of late years it has decreased owing to the dilapidated state of the building; having been renovated, its friends now hope for such prosperity as it enjoyed when under the management of Messrs. Thomas Fernley, Senr., James Brownell, John Nelstrop, Peter Kirk, and C. A. Bradbury.

The Day School at Portwood has been a great success, almost without a parallel. It was opened in January, 1859. The number of children on the books at present is 890; average attendance 798. Between twenty and thirty Pupil Teachers from this school, have passed through Westminster College, most of whom are now in charge of important schools. Two of the "old boys" are the Rev. William Burgess, who is appointed by the Conference to take

charge of a Theological College in India, and Mr. James Deaville, B.A., a master at Woodhouse Grove School.

The Report of the Government Inspector for 1876, will convey most correctly its efficient character.

MIXED SCHOOL.—“The elementary instruction is thoroughly sound and effective, and the examination in Grammar and Geography was remarkably successful.

The higher classes have been receiving instruction in Physiology and Physical Geography, and the results of the examination were such as to convince me that these subjects also had been taught with singular ability and intelligence.

The organization and discipline deserve great praise. In short, the results of the Inspection are in every respect excellent, and highly creditable to Mr. Farnsworth, and his staff of Teachers.”

On Teachers’ Certificate :—“Results excellent.”

INFANT SCHOOL.—“This school is still being conducted with extraordinary success, and the results of the Inspection warrant me in saying that Mrs. Farnsworth is a singularly able and judicious teacher.”

On Teachers’ Certificate :—“Results excellent.”

JOHN LOMAX, H. M. Inspector.

Thomas Barker, Esq., has been the Secretary, and Mr. Farnsworth the Master, from its commencement.

17. 1. 1900. 10. 15. 1900.

17. 1. 1900. 10. 15. 1900.

17. 1. 1900. 10. 15. 1900.

17. 1. 1900. 10. 15. 1900.

17. 1. 1900. 10. 15. 1900.

17. 1. 1900. 10. 15. 1900.

17. 1. 1900. 10. 15. 1900.

17. 1. 1900. 10. 15. 1900.

17. 1. 1900. 10. 15. 1900.

17. 1. 1900. 10. 15. 1900.

17. 1. 1900. 10. 15. 1900.

17. 1. 1900. 10. 15. 1900.

17. 1. 1900. 10. 15. 1900.

17. 1. 1900. 10. 15. 1900.

17. 1. 1900. 10. 15. 1900.

17. 1. 1900. 10. 15. 1900.

17. 1. 1900. 10. 15. 1900.

17. 1. 1900. 10. 15. 1900.

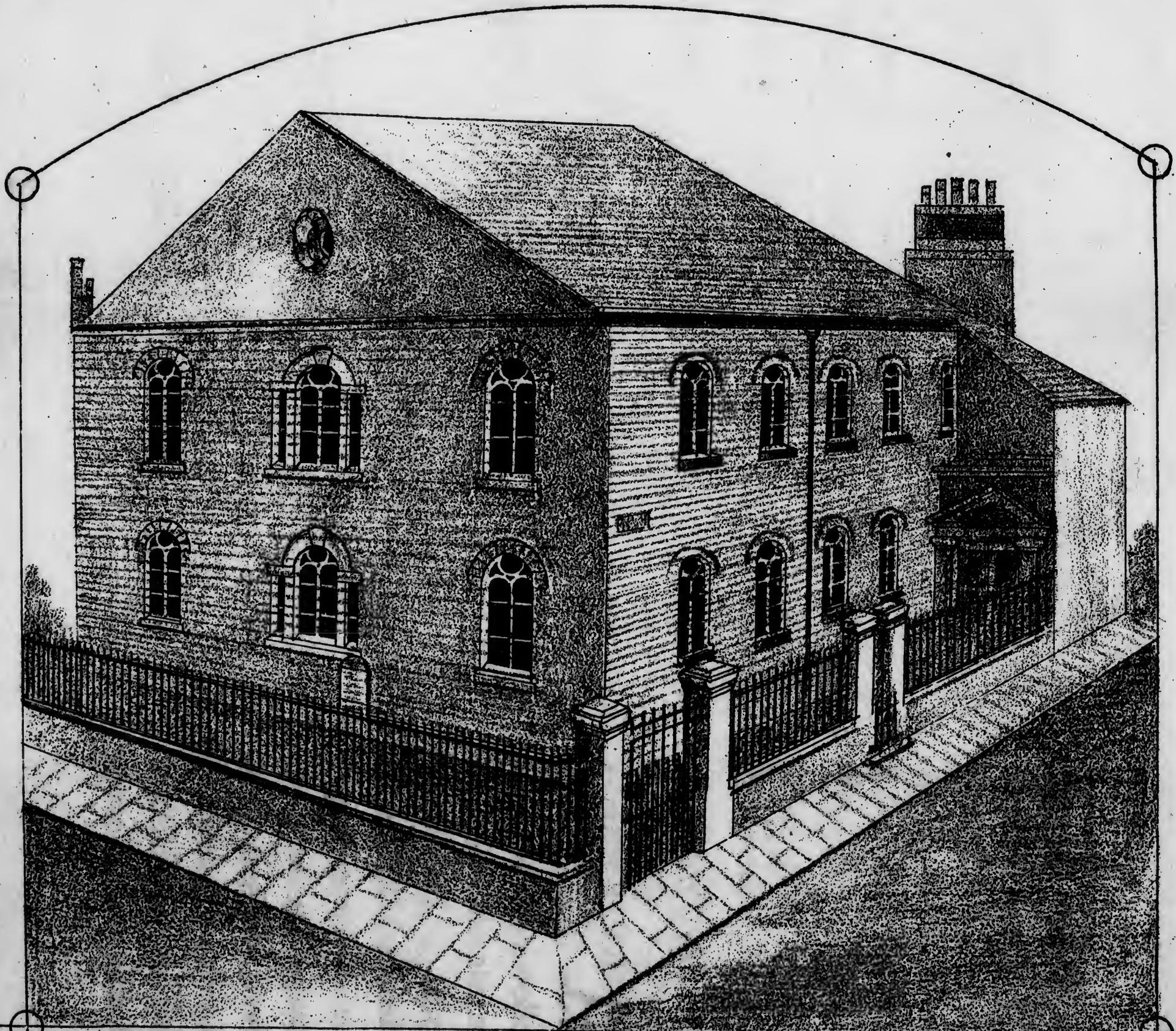
17. 1. 1900. 10. 15. 1900.

17. 1. 1900. 10. 15. 1900.

17. 1. 1900. 10. 15. 1900.

17. 1. 1900. 10. 15. 1900.

17. 1. 1900. 10. 15. 1900.



STOCKPORT

HILLGATE · WESLEYAN · CHAPEL.

SOUTH CIRCUIT



## CHAPTER X.

### *Hillgate and Edgeley Chapels.*

**A**BRIEF history of Hillgate Chapel has already been given. The following few particulars may, however, be interesting. This Chapel was built in 1784. The original Trustees were Messrs. Matthew Mayer, William Lavender, George Garside, John Whitaker, Joseph Heaward, John Mayer, Jeremiah Bury, William Stafford, Samuel Gordon, Henry Harrop, Joseph Lowe, John Collier, and William Lavender, jun. Most of these men were well-known to the

fathers of the Connexion, and several of them entertained Mr. Wesley and his preachers with generous hospitality. Mr. Lavender and Mr. Garside were class leaders; and Mr. Matthew Mayer was a class leader and local preacher of very respectable talents and of pre-eminent zeal and success. Many will be the crown of his rejoicing in the final day.

The present Trustees of the Chapel are Messrs. George Turner, M.D., Thomas Bayley, William Hooley, J. C. Burgess, Joseph Moor, J. O. Rigby, John Harter, William Good, George Cussons, Alfred Parkes, and John Bradock. Mr. John W. Bayley, recently deceased, was a useful Trustee, and local preacher.

Since the formation of Stockport into two circuits, the following ministers have been appointed by the Conference to Hillgate:—Joseph Hargreaves, Joseph Heaton, Amos Learoyd, Lewis Rees,

James Little, George Turner, Thomas Robinson, Gregory A. Page, William France, Thomas Turner, Thomas Rowland, William Parker, John Brandreth, John T. Yates, Joseph Roberts, Henry M. Harvard, Samuel Simmons, John H. Beech, William Allen, R. J. T. Hawksley, Joseph Hollis, James Laycock, Robert Keyworth, Timothy R. Moxon, James Parkes, Jonathan Dent, Peter C. Horton, Thomas Ayrton, Philip Fowler, Austin Davey, Peter Budd, John D. Brash, James S. Haworth, Joseph Heaton, and William C. Jones.

A flourishing Sunday School in connection with Hillgate Chapel is held in the Brentnall-street School, Wellington Road South. Mr. William Hooley has been the superintendent since 1858.

The Day School, conducted in the same building, is a great success, as the report of Her Majesty's Inspector for

1876 will show. Mr. H. A. Johnstone is the master.

**MIXED SCHOOL.**—“This large school continues to be conducted with admirable care, and the elementary instruction is thoroughly efficient and deserving of very high praise. Geography and Grammar have also been taught with creditable success, and the examination of the upper classes in Physiology, Physical Geography, and Higher Mathematics give evidence of much careful labour and intelligent teaching. On the whole the results of the inspection are extremely satisfactory, and I heartily congratulate the Managers and Teachers upon the condition of the school and its promise of future usefulness.”

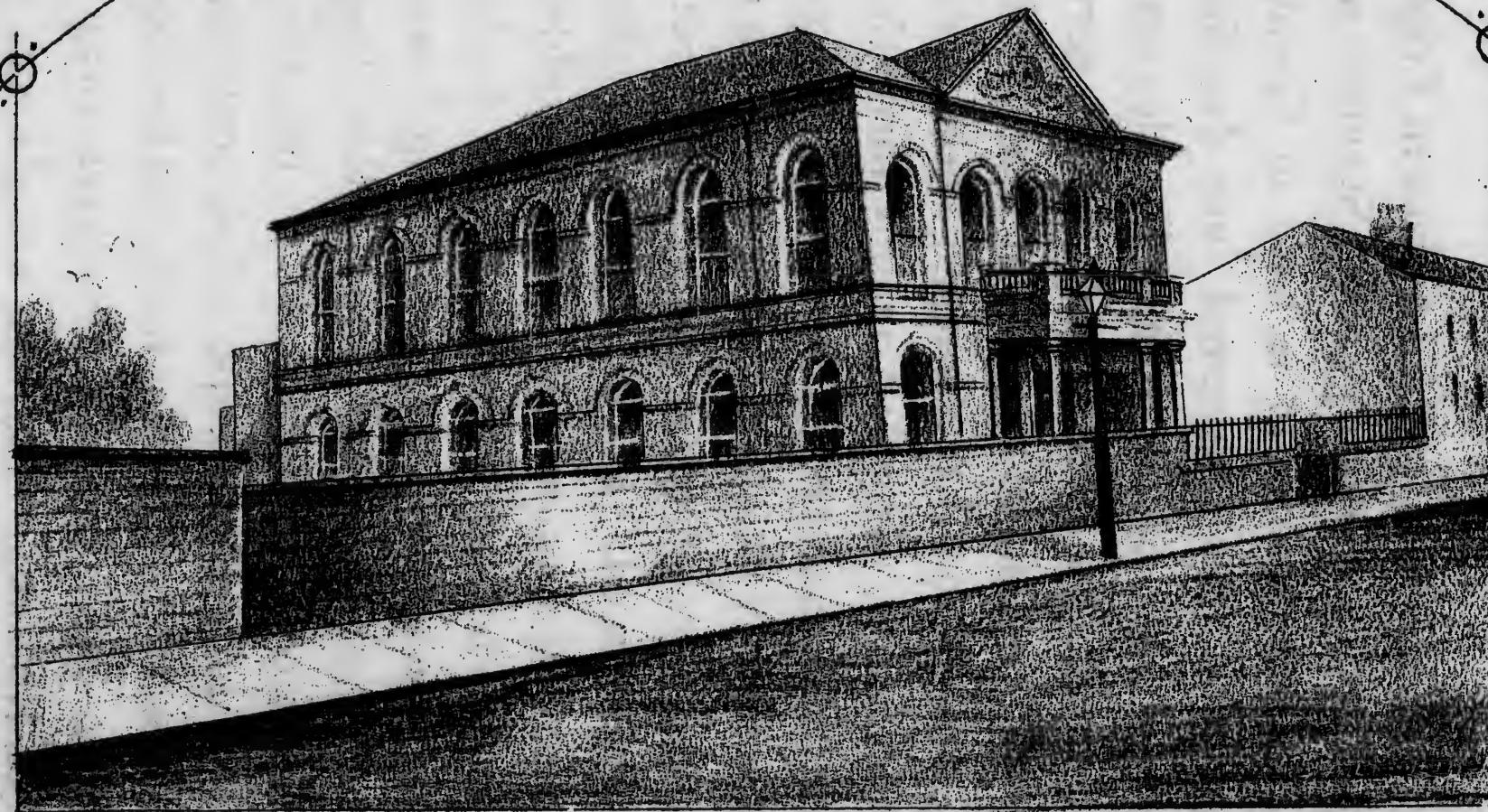
Entry on Teacher’s Certificate,—“Results excellent.”

**INFANT SCHOOL.**—“It is always a real pleasure to me to visit this school. The perfect order and cleanliness which are everywhere apparent, and the kindness, spirit, and superior intelligence with which the Infants are taught, and to which they so readily respond, deservedly place it in the foremost rank of the best Infant schools in my district.”

Entry on Teachers’ Certificate.—“The results of this inspection are excellent in every respect.”

JOHN LOMAX, H.M.I.





EDGELEY WESLEYAN CHAPEL.

STOCKPORT, SOUTH CIRCUIT.

Methodism has had a place in Edgeley for about seventy years. Services were first conducted in a barn in Grenville street, now converted into dwellings; then a Mr. Sidebottom, in Buckley-street, opened his house, and divine service was conducted there on the Sabbath evening, until the congregation became too large. In 1817, mainly through the instrumentality of the late Mrs. Sykes, mother of Richard Sykes, Esq., the first chapel was erected, and a Sunday School commenced. For many years this chapel met the requirements of the neighbourhood; but at length a larger building was found necessary. Nothing however was done to secure it till the Rev. Joseph Roberts was appointed to the circuit. The late Mr. Joseph Allen contributed £200 to the building fund, and the foundation-stone was laid May 31st, 1854, by Mr. Roberts. The cost was £1,200, and

the chapel was opened free from debt.

The foundation-stone of the present chapel, being the third in succession on the same site in Edgeley, was laid on Good Friday, 1872, by the late John Wilson Bayley, Esq. There were present the Revs. Philip Fowler, Austin Davey, John W. Close; Mr. James Smith, J.P.; Alderman Pearson, J.P.; Councillors Bell, Hopwood, Stockdale, and Bradley. Unfortunately, the clouds, which had been threatening nearly all day, burst with extraordinary violence just as the ceremony was about to begin. The out door proceedings were limited to the depositing of the bottle and lowering the stone to its position. The bottle contained copies of the *Stockport Advertiser*, *County News*, *Methodist Recorder*, the circuit plans of the South and North Circuits, the order of the proceedings, and an elaborately-written

document with the names of all the office-bearers in connection with the chapel. Mr. J. O. Rigby presented to Mr. Bayley a handsome silver trowel, with the inscription:—"Presented to John Wilson Bayley, Esq., by the Trustees of the Wesleyan Chapel, Edgeley, on the occasion of his laying the foundation-stone, Good Friday, 29th March, 1872." The assembly then adjourned to the school adjoining, where an enthusiastic meeting was held.

The evening meeting was held in the Brentnall-street School. Richard Haworth, Esq., of Manchester, presided. Addresses were given by Revs. Joseph Hargreaves and Medicraft, Mr. James Ford, and Councillor Bradley. The collections for the day amounted to £140.

The chapel was opened for divine worship on Wednesday, March 5th, 1873, when two sermons were preached by the

Rev. J. H. James, D.D., of London.

On Sunday, the 9th, the Rev. Joseph Hargreaves preached two sermons. On Thursday, the 13th, the Rev. Charles Garrett, of Liverpool, preached. On the following Sunday, the 16th, the Rev. Austin Davey preached in the morning, and the Rev. Peter Budd in the evening. On Thursday, the 27th, a concluding meeting was held in Brentnall-street School. About six hundred persons were present at the tea. Thomas Barker, Esq., presided. Subscriptions during the evening were promised by gentlemen who had already given liberally, amounting to £90. The Chairman gave £20. Expressing his wish to see the whole debt removed, he promised that if the friends would raise the remaining £700 within twelve months, he would give one-fourth of the amount. The offer was met with tremendous cheering,

and the Rev. Peter Budd, on behalf of the Edgeley congregation, accepted the challenge.

The style of architecture is Italian. The building is of brick, with stone dressings. The front is a well-proportioned Corinthian portico of four columns, with a balustrade. The Chapel is furnished with pitch pine pews, stained and varnished. The accommodation is for 750 persons. The total cost of the building was about £3,300.

We avoid further detail. The rise and progress, the character and history, of Methodism in Stockport from the earliest efforts of Mr. Wesley to the present have been briefly given. While exulting in the success of the past, to secure the triumphs of the future we would learn to conserve all the essential elements of the Methodism of our fathers.

“Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen.” Psalm xli. 13.



Special  
Collection  
BW73  
.T59J9